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The Lincoln House, St. Dorothy's Rest, Camp Meeker

The Pacific Churchman will devote this page to a BUSINESS DIRECTORY for the benefit of our readers. Now that PARCEL POST is available our out-of-town subscribers can be satisfactorily supplied from reliable city firms, and The Pacific Churchman will do its best to help in the promotion of this goodwill.

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From Our Bishops

PASTORAL LETTER OF THE HOUSE OF BISHOPS.

Issued at a special meeting held October 8, 1914, at St. Mark's Church, Minneapolis, Minnesota.

To the Clergy and People of the Protestant Episcopal Church:

Your House of Bishops assembled in the city of Minneapolis to elect Missionary Bishops, cannot adjourn without sending you this message:

The war in Europe, which brings immeasurable and universal sorrow and distress, lays upon the Christian people of this country peculiar responsibilities and opportunities.

Accepting in loyalty and with gratitude the leadership of the President of the United States in the cause of peace in both Europe and America, we urge you that as brethren of the people of all nations, you sustain a spirit of forbearance, be careful in expressions of judgment, and while not unthoughtful, and still less unfeeling, that you encourage the exercise of an honest neutrality.

In the presence of this distress we urge simplicity and economy in expenditure, and such restraint in pleasures and luxuries as will express the seriousness of temper consonant with the afflictions and sorrows of our brethren.

We urge all people to continue to pray earnestly to God for peace, such as will bring justice and international good will.

We also urge that, in view of the great destruction of property and shrinkage of incomes, the spirit of self-sacrifice be called into willing action, that the benevolences and beneficences of religion, charity, and Missions may not suffer loss.

This is the more imperative, in view of the fact that, for the time being, the burden of the world's work is likely to fall chiefly upon the shoulders of Christian America, and the leadership in these activities is thrust into our hands.

Amidst the shakings of the powers of the earth stand the Eternal forces of God's Spirit; under His Providence these forces give protection and make for freedom, justice and peace. Let our faith in them and the power of their might be strong, and when peace shall have been restored, may we with grateful hearts take up resolutely and cheerily the duties of peace.

FROM CONVENTION ADDRESS OF THE BISHOP OF OLYMPIA.

As one of the deepest convictions of my mind and heart, I feel that we have come to a time when we must venture larger things for God. In natural things the law may be "the line of least resistance," but in spiritual things certainly it is just the reverse, "the line of greatest resistance."

In spite of all our shortcomings and failures in duty, in spite of all our coldness and indifference, our selfishness, individual and parochial, the work which we are set to do in the Church of Christ must go forward, and it will go forward if we will only follow our Leader, under the guidance of His Spirit. Some lives He has touched; some minds He has moved; some hearts He has quickened. But there must be ever more and more if we are to meet and discharge the great responsibilities which are laid upon us in proportion with the blessings which we share.

If we have caught the vision of the splendid future which is before this young State to which we belong, surely we cannot hesitate to see and to accept the part which this Church, with all its glorious heritage must have in all its upbuilding. Men are still at work here laying the foundations, and we must take our place and do our part in helping to lay these foundations deep and strong in the fear and love of God which alone can make any civilization strong and abiding. The striking characteristic of much of the life about us today is its cheapness—human life itself, and so much that pertains to it, its business, its society, its amusements—all so cheap.

One has recently written, "There is a kind of music popular with uncritical audiences and with people who know no better, which answers to the name of Ragtime. It is the music of those who do not know good music, or who have not the moral force to demand it." But, as he goes on to say, "The spirit of ragtime is not confined to music," for there is ragtime business, ragtime politics, ragtime society, ragtime literature, and even ragtime religion.

Surely it is the mission of the Church of Christ, teaching the old Faith, proclaiming the whole Gospel, and ministering the Sacraments ordained of Christ himself, to hold up before men the true values and help them realize the same. Everywhere men need, even though they may not want, the higher ideals of life, these ideals which teach that life is God's gift, and that as such, it is full of purpose and meaning; that we are not here because the world owes us a living, but because we owe the world a life. It is the mission of the Church in the world to hold up these ideals. Surely we, men and women of the Church, who in Baptism have been made members of Christ and of the Church which is His Body, must be ready to do our part in the fulfillment of his mission. To each one of us is committed a definite part in the upbuilding of the Body of Christ in the world, and if we are faithless, or disloyal, or indifferent, or neglectful, then our part in the work waits, and in consequence the work, as a whole, has to wait.

All the problems which confront us, the lack of money, the lack of helpers, the indifference so widespread about us, all these are but a challenge to us for more love, more patience, more sincerity, more courage, more zeal.

Is it all a venture of faith? Perhaps it is. But there is that at this very time of our coming together which seems to say it is worth while. We are meeting on the eve of Ascension Day, the witness to the crowning event of our Lord's earthly life, which binds together all the other events of His life and gives to them their present power and meaning. Recall the scene as it is painted in living colors by St. Luke: "And He led them out as far as to Bethany, and He lifted up His hands and blessed them, and it came to pass while He blessed them, He was parted from them and carried up into heaven." What is its meaning for us, dear Brethren, if not this; that all our ventures of faith for Him, all our devotion, all our zeal, all our love, all our problems, all our discouragements, all our disappointments, all are still underneath the unfailing Benediction of His uplifted hands.

The House of Bishops met in Minneapolis, October 7th, and elected Rev. George C. Hunting of Berkeley, Cal., Secretary of the Eighth Province, to be Bishop of Nevada, to succeed the Rt. Rev. Henry Robinson, deceased; the Rev. Paul Jones of Salt Lake, to succeed the Rt. Rev. Franklin S. Spalding as Bishop of Utah; the Rev. Dr. Herman Page, rector of St. Paul's Parish, Chicago, as Bishop of Spokane, to succeed Rt. Rev. Lemuel H. Wells, resigned; and the Rev. Hiram R. Hulse, Archdeacon of Orange in the Diocese of New York, to be Bishop of Cuba, to succeed the Rt. Rev. Albion W. Knight, D. D., resigned to accept his election as Chancellor of the Sewanee University of Tennessee.

The Diocese of New Jersey has elected the Rev. Paul Matthews, Dean of the Cathedral of Our Merciful Saviour, Faribault, Minnesota, to succeed the late Rt. Rev. John Scarborough, D. D., deceased.

GRACE CATHEDRAL.

Order of services:

Sundays—8:00 a. m., Holy Communion. 9:45 a. m., Sunday School (in Grace Chapel); 10 a. m., Morning Prayer (first Sunday); 11 a. m., Morning Prayer with Sermon; Litany and Holy Communion (first Sunday); 12:15, Holy Communion (other Sundays); 4 p. m., Organ Numbers; 4:30 p. m., Choral Evensong with Address.

Daily—8:30 a. m., Morning Prayer; 5:30 p. m., Evening Prayer.

Wednesdays—10 a. m., Litany and Holy Communion.

Thursdays—7:30 a. m., Holy Communion.

Saints' Days—7:30 and 10 a. m., Holy Communion.

The November number of "The Cathedral Calendar," the first issue of a monthly bulletin of Cathedral activities, is a beautiful specimen of typography and replete with information concerning the worship and work of the Cathedral. It begins with the following message from the Bishop:

CATHEDRAL GRACE.

Carved in the granite of the lintel over our main entrance are the words from the Communion Office TO ALL THY PEOPLE GIVE THY HEAVENLY GRACE. It marks the name of the Cathedral, inherited from Grace Church with all its precious associations. It also breathes a true Cathedral aspiration. Every one who passes under it can glance up to it and make it a happy portal prayer. It asks for God's grace upon all the people of the Diocese as well as upon the immediate congregation. That is the aim of every worthy Cathedral effort—to have the whole membership of the Diocese "rejoice with it" in all it does—to have a healthy heart-beat which will warm and tingle all the extremities. This Calendar with its schedules of opportunities goes out to every reader with the message—One and all, make Grace Cathedral mean Cathedral Grace.

WILLIAM F. NICHOLS, Bishop.

On All Saints Day, November 1st, at 11 a. m., the bronze tablet inscribed with the names of the contributors to the building of the Cathedral Crypt will be unveiled and several memorials blessed.

The Grace Cathedral Men's Club was recently organized and Major G. C. Collins elected President. The object of the club is the social intercourse of men not only of the Cathedral congregation but any men who may desire to meet with them, and also to provide lectures or entertainments at least monthly. The first of these public lectures was given by Dr. David Starr Jordan on the evening of October 20th in the Crypt. The subject was "Confessions of a Peacemaker." Over a thousand people were in attendance.

"The Cathedral Choral Club" has been organized by the election of Rev. W. E. Hayes as President, Mr. Alfred J. Chaplin Bayley, Director, and Miss Theo. K. Tobey, Secretary and Treasurer, and Mrs. Herbert E. Green, Librarian. The club meets on Wednesday evenings at 7:45 in the Social Hall, and is rehearsing Mendelssohn's "Hymn of Praise."

The three remaining lectures to be delivered at the Vesper Services at 4:30 p. m. are: November 1st, "Christianity and Modern Catholicism;" November 8th, "Christianity and Modern Denominationalism;" November 15th, "Christianity and Jesus Christ."

St. Dorothy's Rest.

The fourteenth summer's work of St. Dorothy's Rest closed the middle of September, and only joy and thankfulness filled the minds and hearts of those in charge that God had brought them through these years with so many blessings. The season began June 4th, with a large family, and four days after was the opening and blessing of the new house, the "Lincoln House." This completes the group of seven buildings, making a wonderfully satisfactory equipment for the work. The new building is the administration building and contains a good office, small but complete dispensary for the needs of the place, a charming living-room, a large porch; also a large hospital porch, with bath and dressing-room opening from it, and a bedroom, sleeping-porch and bath, and two large storerooms, one for groceries and the other for clothing. The hospital porch is a great feature of the building. It was given by the Golden Circle of King's Daughters, who also gave $1000 to endow the porch. Here are any children who have to be in bed several days. The porch is twenty feet square, has pretty white beds, comfortable chairs, awnings which can be lowered in case of need, and off from it is a complete bath and dressing-room. A very lovely carved oak tablet bearing the name of the Golden Circle hangs over the beds. The Red Cross, through Archdeacon Emery, gave $1000 toward the erection of this house. A happy coincidence brought the Bishop's birthday and the opening of the Lincoln House on the same day. At the luncheon on the St. Dorothy House porch, where ninety-six guests were present, a birthday cake with its candles surprised the Bishop and added another to the pleasant memories of various opening days at St. Dorothy's. This building completes all that is needed to carry on the work, as its present managers wish. Seven buildings accommodate most comfortably the family of from fifty to sixty. This summer two hundred and thirty persons had their vacation at St. Dorothy's. One hundred and forty-three children and eighty-seven grown persons, each staying an average of two and one-half weeks. Some, of course, could stay but ten days, while others remained a month. The days fly by with their varied interests and the rides and wading, picnics and swims are all heartily enjoyed, but the interesting part of the day is the short service in the beautiful little chapel, where at 7 o'clock all the various households meet. Three or four hymns are sung, the children being allowed to ask for their favorites, and then Mr. Lincoln reads a few prayers, always closing with the beautiful St. Dorothy prayer written for us by our Bishop. As it embodies so well the aim of the work and as St. Dorothy's itself is the fulfilled answer to the prayer, we desire to put it here, that the many friends of St. Dorothy's may add it to their devotions, for—

"More things are wrought by prayer
Than this world dreams of.
Wherefore, let thy voice
Rise like a fountain for one night and day."

"Oh, God, with whom Thy little ones go forth as the mighty, bless, we beseech Thee, this St. Dorothy's Rest, and all its aims and benefactors. May it minister to the bodily refreshment and strength of all those who come to it. May here the weary and heavy-laden find the fulfilment of Thy promised rest to their souls. Keep far from it all harm and sickness. Raise up friends to bring this fond memorial design into good effect. We ask it for the sake of Thy Son, Jesus Christ, our Lord." Amen.

After service the entire family goes to the big living-room in the St. Dorothy building and dancing, games, story telling, music or theatricals fill up the evening. Twice during the season a fancy dress ball is given, and every one goes in costume. The evenings at St. Dorothy's are unique. We wish every reader could spend a week and see for themselves.

Since closing, September 15th, a delightful gift has come to St. Dorothy's from the San Francisco Girls' Union. Six hundred dollars has been given to put the original building in perfect condition. This will be done during the winter, so that next summer our Eastern friends will see us in the best of order. It costs five dollars a week to give a child or young girl a holiday. This includes food, care, washing for the children, and pays for the wood and service.

There are no salaries except for the people who do the actual manual labor.

The Board now hopes to raise an endowment of fifty thousand dollars, that for all time those who are crippled or convalescent may have an opportunity, which they could have in no other way, of spending a few weeks in God's own woods. Five per cent of all gifts is put into an endowment fund. Fourteen years of life St. Dorothy's has had. In that time over two thousand have enjoyed its hospitality, Eight acres of land have been acquired. Seven good buildings erected. Fifty thousand dollars raised, and many lives changed. No entertainments have been given to raise money, all having come as a free and loving gift.

God has surely blessed the work—the future holds no fears.

N. O. LINCOLN.

ADVENT LECTURES AT GRACE CHAPEL.

Beginning on December 4th, Dr. H. H. Powell will give four lectures on the Virgin Birth of Christ. These lectures are under the auspices of the Committee of Teacher Training, and at the request of those who heard Dr. Powell's lectures on the Prophets of Israel last Lent. The lectures will be on Friday afternoons at 2:30 o'clock on the following dates:

1. Introduction—December 4th.
2. Scripture Evidence—December 11th.
3. Patristic Evidence—December 18th.
4. Theological Import of the Doctrine —date to be given later.

NOTICE OF MEMORIAL SERVICES.

On Sunday, November 1, 1914 (All Saints' Day), at 3:30 p. m., Memorial Services for the Rt. Rev. F. S. Spalding, deceased, late Bishop of Utah, will be held in the Salt Lake theater in Salt Lake City, Utah.

Bishop Charles D. Williams of Michigan will deliver the Memorial address.

Rev. Elmer I. Goshen of the First Congregational Church of Salt Lake City; Hon. B. H. Roberts of the Mormon Church; William H. Knerr, a prominent labor leader, and Dr. E. G. Gowens of Ogden, a well known Utah educator, will speak briefly on various phases of the work and life of the late Bishop Spalding.

Hearty invitations are extended to the general public locally and otherwise to attend this public memorial meeting.

Mid-day Rest Room

A Midday Rest Room for business women was opened February 15, 1909, under the auspices of the Daughters of the King, an organization of women of the Episcopal Church, who are banded together to do all they can for the betterment of the world, and especially of their fellow-women.

When Mrs. S. L. Abbot was elected president of the Local Assembly of the Daughters of the King of the Diocese of California, in October, 1908, she suggested to the chapters that they unite in a work to improve existing conditions for the business woman of San Francisco. This very practical desire on her part finally took the ambition to establish a place in the down-town section where women could bring their own luncheon and for five cents purchase a cup of hot coffee, tea, chocolate or bouillon and enjoy the privileges of a comfortably equipped table.

Mid-day Rest Room for Business Women

Great enthusiasm was manifested over this plan when proposed and many chapters pledged themselves to do their part in this great undertaking and to have their members help as needed. This philanthropic idea grew, and grew, and donations of money, furniture and supplies were sent by those interested, until they were able to really establish themselves in a loft on Sutter street, which was divided into two rooms—the lunch room and the rest room. The steady growth in attendance soon made it necessary to engage another floor in this same building, which they soon outgrew again, and in August, 1911, they moved to their present quarters, 154 Sansome street.

The third year found the Rest Room handling the increased attendance very easily in their new and commodious quarters. From the first day's attendance of 12, the number had reached as high as 500 for one day, with an average of between 400 and 500 per day, according to the season of the year.

Mid-day Rest Room for Business Women

The six bright, sunny rooms which they now occupy, all on one floor, are comprised of a large lunch room, music room, reading and writing room, couch room, kitchen and dressing rooms. There are 16 windows and two skylights, through which the light streams, making it bright and cheery even on the darkest days, and during the winter months it is steam-heated. At the beginning of each year a schedule is arranged, so that each chapter will have regular service days.

During the year 1912 the most important change that was made was engaging a proficient bookkeeper as cashier, so as to have the increased financial part on a thorough business basis. Miss Remmel of Emmanuel Chapter, Alameda, an experienced accountant, was appointed to fill this position and is still doing this work conscientiously and thoroughly. The past year, 1913, was not so successful financially for the Rest Room as the preceding years, owing to the establishment of nearby cafeterias and cheap lunch places; still, there is the regular patronage, which is steady and appreciative. There were three big and important enterprises undertaken this year, 1914, which is broadening and increasing the Rest Room work tremendously. The first was the establishing of a Branch Rest Room at 510 Bryant street, where there are many factories and wholesale houses. The House of Church Women has given very able and generous assistance in this new undertaking, otherwise it would not have been possible for the work to go on. The second great enterprise is the establishing of what is called "A Business Woman's Loan Fund." The basis of this fund was collected by taxing each Chapter one dollar and each member ten cents and getting as many others to contribute what they felt disposed. This fund is loaned, as the occasion requires, to girls who are temporarily out of employment and in need for the moment of a little money to tide them over. Already through this fund, small as it is, many almost hopeless souls have been lifted out of the depths and started on the road of independence with renewed confidence. If it had been only one who had been thus saved, it would have paid each and every one of the generous people who contributed to the founding of the fund. The third, but certainly not the least, of the "enterprises" is the establishing of a free circulating library for the use of the girls attending the Rest Room. There are no dues and the use of the books are absolutely free, but they are charged to each person as taken out in order to keep track of them and locate any misuse of them. Through the "cleaning out" of the Francisca Club library and various other donations, the library now numbers nearly 500 volumes and has become one of the stellar attractions of the Rest Room, the girls enjoying the books immensely and showing their appreciation by keeping them in constant circulation, returning them promptly and keeping them in the very best condition.

Miss Wiggins, the very able treasurer of the organization since its being, is in charge of the library, and is doing yeoman's work in registering, cataloguing and performing a regular librarian's duties every day. The strenuous task of keeping the financial part of the Rest Room straight and accurate, as she does down to a cent, requiring constant vigilance, labor and figuring, would seem enough for one Daughter's conscientious duty, but this able, capable and generous "Daughter" seems to find the time and the willingness to do all these things for the "service" and many, many more with untiring zeal and energy. The president of this practical movement is one in a thousand, just fitted to be at the head and deserving of all praise but, by her own confession she would be crippled in this earnest business without the help and encouragement this understanding assistant and treasurer gives. From very modest beginnings it has grown to be at the present time one of the highest on the list of active church organizations

in San Francisco. Its early history is like the history of many such philanthropic endeavors—slow, and for a while its very existence a dubious matter. And even now, in the sixth year of its progress and popularity, it is often confronted by the gravest conditions that demand forceful and practical adjustment to keep it going.

The idea of establishing this attractive place for the refreshment of working women, was conceived and born of the utilitarian brain of Mrs. S. L. Abbot, its very able and beloved president, since the hour of its existence. And she is still the one today on whom falls the effort of the daily requisite vigilance necessary to keep the wheels in smooth working order. All the work is under her personal direction, who, through these six long years of strenuous administration, has gained such a varied experience and knowledge of the work as to make her particularly qualified to stand at its helm. She is assisted and supported in the work by an executive board, a treasurer and secretary. There are also salaried helpers on the staff and very practical aid is given in the individual work of the Daughters of the King which each Chapter affords. That we have made good is greatly owing to the fact that every detail in the progress of this venturesome risk has been thought out and brought to a successful culmination by Mrs. Abbot, our faithful sponsor. Nothing has been considered by her too trifling, collectively or individually, but that she would bend her wise direction to solving its difficulties.

There have been times when the continuance of this dearly loved work has been a heart problem, a PROBLEM with every letter capitalized, which necessitated the figuring of food and costs down to the finest point of bookkeeping, and she has stood there ever on the alert, ready to put heart, soul, strength and time into dealing with tnese great difficulties.

There are about a hundred annual subscribers to the support of this work, varying from one dollar per year to three, but this does not by any means put the organization on a sound business basis. Financially, as far as self support is concerned, it has already justified itself in being, for even the working girl must eat, and the average daily attendance is between four and five hundred. This demonstrates that there is a lively need for its ministrations and a desire on the part of those benefited to avail themselves of its advantages. What is generally passed by unnoticed is the fact that this little attempt of a social gathering of the girls at the noon hour is doing a work for the wage earner that no other organization has ever ventured.

There is a wise precaution on the part of the president and the board not to do anything that may seem to savor of any specific commercial undertaking, as it is not a private or commercial enterprise. It touches a social strata hitherto unsought and is in the highest sense an advance along humanistic lines. Its sponsors have given freely of time and substance that the working girl may benefit to the limit in the splendid product of their labors. At the present time, under the direction of its very capable and energetic president and active board, the scope of this useful undertaking is broadening day by day and recognized to be an ever-increasing power and influence in our community. It is constantly enlarging and extending by various means and equipment its work, so as to help the girls on the road to health and refinement, but also to help along the higher attributes where the spiritual life may have a chance to grow and blossom.

It would be a good thing for every patron of this philanthropy to make a pilgrimage to this little corner in our city during the busy hours, between 11 and 2 p. m., just to get new hope. They would go away inspired with a new belief in regard to the betterment of the lonely working girls' hapless conditions.

MAY E. SOUTHWORTH,
Recording Secretary of the Executive Board.

MONTHLY BULLETIN OF THE BUREAU OF INFORMATION AND SUPPLY.

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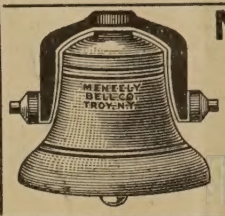

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War!

At time of writing eight or nine nations simultaneously battling for existence; Europe trembling under the tramp of 15,000,000 soldiers; war by dreadnought and submarine; war by Zeppelin and aeroplane; the combined armies of Ghengis Khan, Timur, Xerxes, Hannibal, Caesar, Saladin and Napoleon pygmytized by contrast with the hostile hosts; war at a cost of £15,000,000 per day; the proudest of centuries threatened by the most appalling ruin that ever scarred the memory of man; the delicately-adjusted and exquisitely-organized machinery of production vandalized for 3,000,000 square miles; the commerce of the universe in chaos; art and science, agriculture and industry, halted by the bayonet; civilization with a sword point at her heart; the Bank Act suspended; the stock exchanges of the world closed; the calculations of the races dislocated; bewilderment from Canton, U. S. A., to Canton, China; and this, the biggest piece of news that ever broke since the Flood, is calmly tucked away in the heart of the London morning papers, while page one, as per wont, is devoted to the necessities of sundry anonymous ladies and gentlemen in quest of loans, lodgers, and lovers, the latest additions to Madame Tussaud's Exhibition, intelligence of steamships, and undertakers' advertisements! Magnificent! One reads the temper of a people in the attitude of its Press.

What may humanity not expect from a land capable of such calm and poise in the most dread hour of its history? Besides, England is a Church-going and praying nation.

The self-possession of London is incredible—and Britain is as London is.

Let foemen beware of a nation whose women do not wail, and whose men do not cheer at the call to arms. The Semitic, and therefore emotional Xerxes, failed to comprehend the significance of Sparta's deliberate primping at the approach of his swarms. The Lacedaemonian was never so formidable as when perfumed and anointed to face his gods in befitting elegance.

And beneath all this seeming disregard of potentialities, which deceives more than one alien observer, I sense a Spartan resignation on the part of London. To me she is working to the last hour to order her affairs—availing herself of every opportunity to protect—so far as lies within the power of her citizens—the welfare of the non-combatant population.

And what may appeal to many as an under-estimation of the struggle upon which Britain has entered is rather the sober and far-sighted intent of the community to support King and country, as and when needed, with a patriotism too deep for surface display.

Standing in the throng before Buckingham Palace when the King's proclamation, declaring war on Germany, was read to the assembled multitudes and moving from point to point in the crowd, listening and watching, one could only exclaim "Uneasy lies the head that wears the crown" of the British Empire; for if there is one man in the kingdom more worried and harrassed than any other at the present moment, it is King George. I do not even make an exception of the great officers of State and naval and military heads. Each of them has his own department to look after—and it keeps him more than busy—but His Majesty has to attend to them all. He is no mere fancy head of the nation, as some people who do not know what they are talking about, may say; but he has to be consulted about everything. No wonder that he is looking tired and worn when the crowds outside his palace drag him out on to the balcony, by their cheering, to listen to the national anthem, and to add to it all, he is compelled to be at war with a cousin to whom he is personally attached—as everyone is who knows the German Emperor in his private capacity. So we will ALL raise our hats to one of the best rulers that England, or the world, has ever had.

Only a witness of the scene could understand the British heart the night war was declared. There were mothers and wives, and daughters, and sisters in the crowds to whom the portentous words were sentences of desolation. Not a tear pearled the cheek of a child or a greybeard. Instantly there were born thousands of new soldiers, who there received summons to the most desperate conflict upon which the empire would ever embark. Their vision reft the veils of the horizon, and disclosed the ominous German millions, and there was at least one gun in those silent ranks for each of their hearts. And they must have remembered the women whom they were to marry, and their minds must have caressed the wives they would leave behind, and they must have thought of the families dependent upon their earnings and protection. But what they spoke to their souls only God heard.

There were but few disturbances.

Even the occasional hooligan, feebly "mafficking" here and there, were soon silent. Perhaps they could not interpret the reverent and solemn spirit of their elders, but something deeper than their ken laid its spell upon their tongues and stilled them to respect of the unknown.

When their Majesties appeared all heads were uncovered. "God save the King," sobbed through the night as though cathedral arches spread about the people, and the notes were those of an anthem. In little groups the people dispersed. Save for an occasional low voice floating back to the empty square, the masses along the Mall were noiseless shadows of a dim picture.

And when all were gone and the scarlet-tunicked sentries alone remained before the palace, a strangely white moon seemed to sail straight to the center of the vast space, and its light fell as if in augury upon the austere head of the old Queen sitting guard over her loyal capital.

As was London that night, so is London now—a month after war was declared. The aspect of the city is practically unaltered. Save for the press bulletins, and the cries of the paper-sellers, one meets with no sign of perturbation or excitement.

Regiments march through the streets attended by no greater crowds than one usually finds in the wake of soldiers parading in the largest city in the world. The, as yet, unaltered price tickets in the shop windows proclaim the absence of business panic; the Strand maintains its accustomed appearance and seeks to lend assurance to the moment by calmly proceeding with its scheduled repairs. It seems to say to the passerby, "Steady, my friend. Why worry needlessly? Time alone controls affairs. All things are episodes to my vast experience. For a thousand years I have borne the tread of regiments, and always the To-morrows of London are greater than her Yesterdays. Take example from me, and attend to your allotted tasks, as I now proceed with mine."

The faces of the recruits interest me tremendously. Youth predominates in the ranks, but it is youth rapidly maturing with an appreciation of the responsibility ahead. I am surprised at the number of undersized volunteers and cannot but contrast the personnel of the new levies with some of the Dutch and Belgian soldiers one sees on the Continent.

The French of the Midi Corps, too, average much better physically. But, let it be remembered that this is a struggle in which intelligence will play no small part, and the English boys are of a finer intellectual type—they are clean-cut and wholesome youngsters. Their clear complexions and coats of tan bespeak an out-of-door training which will enable them to withstand far more stress and fatigue than their Continental fellows, whose looser habits but too frequently cancel their capacity of enduring hardships.

Despite the spectacular episode at Liege, there will be little of the picturesque and colorful in the approaching campaigns. Personal heroism, the heroism of individual brawn and boldness, will obtain little opportunity. The range of the weapons and modern tactics have set the struggle upon a basis of mathematics.

The handling of millions of men will necessitate management much akin to the broad principles in practice with huge industrial organizations. Never before have the qualities which make for a successful business career meant so much in producing valuable soldiers.

System, as contrasted with red-tape, simplicity of method, clear-headed calculation will count equally with ordnance. This is to be a war in which Death will keep tally on automatic adding machines. Past military experiences will furnish slight guidance. It demands new rules and new tools.

The ability to handle Titanic organizations with economy of action and energy will largely decide its outcome. The gravity of mistakes will be in geometrical proportion to the number of combatants involved. The calmest nation will prove the most competent. Deliberation and self-control will magnify efficiency. Those least likely to lose their heads are best qualified to win their cause. I do not fear for Britain's future. A people possessed of such adamantine patience, or stubbornness—call it what you will—that they can afford to wait for their war news until the death notices and legal advertisements on the front pages have been carefully perused can hardly be expected to fail before ANY crisis.

"Great Empires of the Free
Dear Lands of Liberty,
Of you we sing.
For both our sires have died;
Each is a freeman's pride;
From Isle and Mainland wide
Let paeans ring.

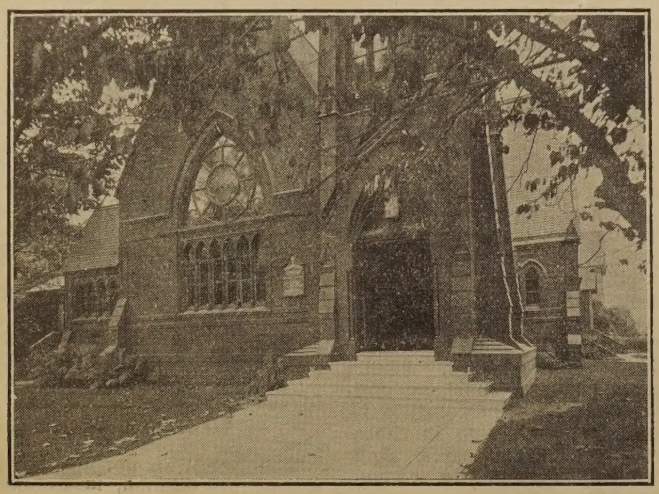
God save each nation's chief;
Though term be long or brief,
Guard them, we pray.
Long may they live to see
Greatest prosperity
Growing fraternity
Across the sea."

J. R. J.

The 20th Anniversary of Trinity Parish, Oakland

From October 11th to 18th the clergy and people of Trinity Parish, Oakland, celebrated the twentieth anniversary of their organization.

The chief events of the week were special services on both Sundays, with Bishop Nichols as anniversary preacher on the morning of the eleventh, and Bishop Moreland the same evening speaking to the subject, "The Ideal Parish;" on Wednesday evening an address by Donald Y. Campbell, Esq., a member of the first vestry, who gave reminiscences of the early days, telling of the problems and difficulties which had to be met and how they were overcome by faith, prayer and sacrifice. He paid a high tribute to Doctor Bakewell, the founder and builder of the work in the first half of its life. Mr. Campbell was followed by Judge John E. Richards, who delivered a strong address on "The Pulpit and the Pew," showing the relations and offices of each.



Trinity Parish, Oakland

On Friday morning there was a special celebration of the Holy Communion, it being the actual anniversary day; and in the evening a reception was held in the Guild Hall, at which were present not only the clergy and people, of the parish, but several of the clergy of adjacent parishes.

On Saturday afternoon and evening the children of the two Sunday Schools held their festival, bringing presents and money for "The Christmas Ship" and enjoying games, a dramatic and musical program and refreshments.

The final day, Sunday, was marked by an address by Doctor Bakewell, the Rector Emeritus, at 11 o'clock, and in the evening by a special service for the children, at which they gave a dramatization of the spread of the Gospel throughout the various lands.

Trinity Mission was organized by Doctor Bakewell in 1891 and the parish in 1894. The Parish Church was built between these events, being opened and consecrated on Easter Day, April 2, 1893. It is not often that a Church building is completed free of debt and ready to be consecrated at the first service held within its walls. In this distinction the people of Trinity and its first Rector are justly proud.

Trinity Parish, Oakland

After a splendid record of service and achievement, Doctor Bakewell resigned as Rector in May, 1903, and became Rector Emeritus. He was succeeded by the Rev. erend Clifton Macon in September of that year.

The anniversary program, among other statistics, shows the following:

Congregations, 2.
Sunday Schools, 2.
Buildings, 6.
Communicants, 514.
Value of property about $50,000.

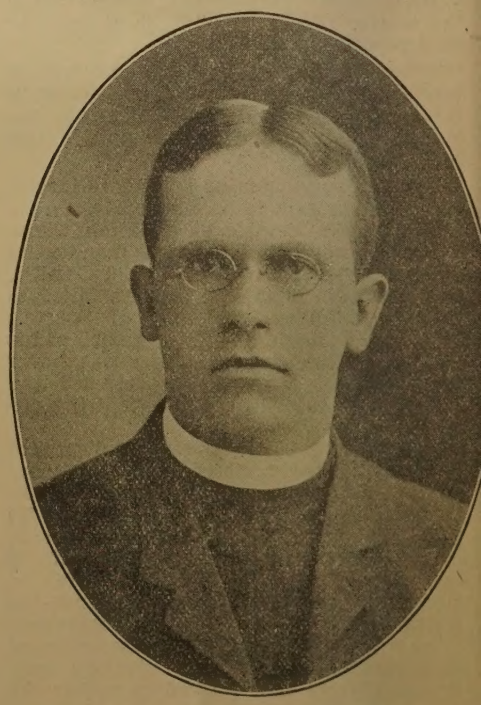
Looking to the future, there are plans for a new organ, with half of the funds in sight, a parish house with the land already paid for and nearly half of the building fund collected, and an endowment fund to insure the future of the work as a downtown center. In the latter only a small beginning has been made, but it is hoped that through gifts and bequests it will ultimately reach at least $100,000.

The staff of clergy consists of the Reverend Clifton Macon, Rector; the Reverend John Bakewell, D. D., Rector Emeritus, and the Reverend Samuel Mills, Vicar of Holy Innocents' Chapel. There is also a trained parish worker, with fifteen parochial and missionary organizations.

The ideal of the parish reads: "Every Member a Worker," and the parish motto: "Holy Work and Worship—Fellowship Divine."

THE REV. GEORGE COOLIDGE HUNTING, BISHOP-ELECT OF NEVADA.

The Rev. George C. Hunting, who was elected by the House of Bishops on October 8th in Minneapolis to be Bishop of the District of Nevada, is not a stranger to most of the readers of the Pacific Churchman. He has been going up and down in the Eighth Province for the past two years, expounding the Gospel of Church Extension in a most telling way.



Mr. Hunting knows the State to which he is sent as the Church's chief representative, having labored as missionary there for several years. We wish him every success in the great work to which he is called, and we feel sure that all the Dioceses in the Province will feel it a special privilege to assist him in every possible way.

Playgrounds for the immigrant children down at Ellis Island, held pending determination of whether they are to be admitted to this country or not, are to be opened shortly. The commissioner of immigration (Dr. Howe) has set aside a large plot of ground on the island for the installation of swings and other playground equipment.—*The Living Church.*

BISHOP SPALDING OF UTAH.

One cannot think of the late Bishop Spalding without thinking of Christ, so central and absorbing was his devotion to his Lord. It was the root of every great and generous flowering of his life. It gave him that simplicity and directness which were dominating characteristics not only of his spiritual life, but also of his work.

He had, he felt, one thing to do and that was to make Christ real among men. He went at his task without reserve. The special quality of his mind both promoted and expressed this characteristic simplicity of directness of his spiritual attitude. It was strikingly penetrating, sought for facts, clamped down upon them with a steel-like grip and the precision of a machine, made them thus part of himself and used them with telling effect. Whether he was right or wrong, it was always clear that he never spoke without facts at his command. He worked hard and unremittingly to get them. He was not, for example, like most of the clergy who are Socialists, or socialistic in tendency, a convert from sentiment or from a mere general feeling of sympathy for the Socialist ideal. He had worked hard and mastered the great classics of Socialism from Marx on.

This love for the larger things and for mastering facts, made him hate shams and all petty ecclesiasticism. He spoke about such things, as he did about social evils, fiercely and sometimes as if he saw only the dark side. But that was an expression of the reality of his character.

He was a prophet. In the Church he stood foremost as the prophet of the new social order. His leadership was felt by great numbers of the young men. Whether they agreed with him in all his radical socialism or not, they were conscious of his power and were glad to follow in the direction in which he led. He inspired them. He assured them. They could not doubt about the Church and the possibility of her gripping modern life when they heard him. The intense and vital reality of his faith, his courage, his directness, his prophetic fervor gave hope. It was this ability to reach out into the life of society with power and at the same time to do his own work well that made many men feel that he fulfilled so adequately their ideal of what a Bishop should be. When at times it looks as if routine and externalism and ecclesiasticism and pettiness are getting possession of things, as if standpattism would swamp the Church, certain men are props of one's faith, assurances that Christ does not stand alone. Spalding was one.

The loyalty and admiration of his staff are enough to suggest the work he was doing in Utah, but even an outsider can understand the breadth of vision and the statesmanlike approach to the Mormon question which characterized his work. He was as noble a missionary bishop as he was social leader.

For sheer mental grip, for intense and vital reality, for directness of vision, for moral power and for prophetic fervor, he stood in the forefront of the Church's life, a unique figure. Indeed the fact that one almost forgets that he was a missionary bishop and that his first duty lay in Utah, witnesses the scope of his influence. His loss is irreparable. The actual work he was doing in Utah will be carried on, but his place cannot be filled. The Glory of Israel is slain.

E. L. P.

ST. ANDREW'S INN.

We desire again to call the attention of our readers to the noble work that has been undertaken by the "Bishop's Aid for Boys," the Rev. George Maxwell, at St. Andrew's Inn, 2840 Twenty-fifth street. It is a splendid opportunity for those who love boys and desire to aid in saving some from the temptations of a large city if left to their own resources in boarding houses.

There are many things needed to make the home more helpful in the physical and moral development of those who live there, as well as some household necessities:

A sewing machine, 100 feet of rubber hose, towels, napkins, small tables, chairs, tools for a workshop, small wall mirrors, materials for a handball and tennis court, plants and shrubbery for the grounds.

To be self-supporting, there must be at least fifteen boys paying the modest sum charged. They may be boys, attending school or at work, who have no parents or relatives who can give them a proper home. If you know of any such, bring them to the attention of Mr. Maxwell. If you can supply any of the above needs, communicate with him.

He has now with him a manly young churchman who wants a position as clerk, salesman or any kind of work. Can you help to place him? Telephone Mr. Maxwell at Franklin 341, from 10 to 11 a. m. At other times, Valencia 3090.

Such of their old friends as are still living will be interested in hearing of the death on St. Luke's Day, Oct. 18th, of Mrs. D. D. Chapin, wife of the former editor of the Pacific Churchman, in Brandon, Vermont. A fuller notice will be given in our next issue.

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History of the Diocese

It is seldom that the work and the man are as happily fitted together as are this History of the Diocese of California and the Historiographer who has written it. For more than two-thirds of the period covered by the History the Reverend Douglas Ottinger Kelley has been an active clergyman of the Diocese. He has been part of it continuously for upwards of two score years of its growth. He has personally had large opportunity to know of its annals at first hand. Moreover he himself has been identified with some of its most important missionary and institutional origins. He has indeed under God made no unimportant part of the History he writes.

The book itself may be safely left to show the advantage of having a writer whose sharing in the history has not qualified extent and closeness of observation with bias. And as the pioneer Diocese of the Pacific Coast, the Diocese of California has some unique and notable points of interest for Churchmen in general. Within its borders occurred the first use of the Prayer Book and the first recorded Missionary Prayer in the territory of the United States. It had the first Bishop on the Pacific Coast; the first formally fixing a Cathedral Seat in our American Church was in this Diocese; the first Conference of a Missionary Department was held here and the first House of Churchwomen was organized here. The Diocese has been divided three times and is now about as strong as it was at any time when undivided, notwithstanding its unprecedented disaster as an American Diocese in 1906. Properly included in this History is that of the Church in the Dioceses of Los Angeles and Sacramento and of the District of San Joaquin in their beginnings in the undivided field together with some sketches of their later separate development. The first General Convention of the Twentieth Century was held here in 1901, and while these and other items of general interest are part of the Diocesan History this recital of what the Diocese has passed through in the more than sixty years cannot but mingle deep humility with gratitude to God. Problems have been and are still thick; in human insufficiency and frailty there has often been the need to learn the lesson of trust and each worker in his generation has realized how far short of his vision he has fallen. But withal the record of blessing which runs through these pages truly justifies for the retrospect that which was happily taken as a prophetic sign at Bishop's Kip's consecration in New York City, on the Festival of St. Simon and St. Jude, October 28, 1853, when the Church in California with its first noble pioneers was only four years old. One who wrote of the Service at the time said: "The weather was exceedingly unpleasant during the early part of the morning, but after the consecration of the Bishop and the Communion Office was proceeding, the clouds broke away and a gleam of tinted sunshine fell upon the Altar and lighted up the Sanctuary. This was beautifully illustrative of the History of the Diocese of California."

WILLIAM F. NICHOLS.

Many inquiries have come as to when the History of the Diocese and of the Church in California is to appear. And the only answer that can be given is, "Just as soon as the finances to pay the printer and bookbinder are assured." The effort covering a period of a year to secure advance subscriptions has resulted in a list of some sixty persons who have subscribed for about one hundred copies at two dollars a copy. It will cost five times that amount to print it. A few friends of the author have agreed to supply about one-half of the amount needed to publish 1000 copies to be returned as the copies are sold.

Such a history should be of interest to Church people throughout the State, so intimately interwoven in their beginnings are the affairs of the four entities into which it is now separated for greater efficiency. Not only have the details of the chief events of the larger Diocese been faithfully delineated up to the time when division seemed necessary, but those of each Division have in turn been chronicled by a local historian.

While the illustrations may not be as numerous as might be possible with more funds at command, the endeavor has been to picture the beginnings and to reproduce illustrations, so far as they could be obtained, of some men and places that have passed away and so are not familiar to the present generation.

Is not such a history worth while?

Ought not every Church member to be an interested reader?

There are about 25,000 communicants in the State. Should there be the slightest difficulty in placing 1000 copies?

We would appeal to the clergy to bring this important matter urgently before their people, and appoint some individual or Guild to secure subscriptions. An energetic campaign would, we believe, secure enough names in *ten days* to warrant our going to press.

The price to advance subscribers is two dollars. We may have to charge more after publication to meet cost of printing and delivery. If an incentive is needed for this important work for the Church, we will allow 10% to the individual or Guild who will make a systematic canvass in their Parish or Mission, and will collect and forward the money when notified that the history is ready for delivery.

Why not act at once, not only for the sake of the compiler, who has spent so much labor and money to accomplish so much for the Church, but for the sake of your Diocese, that these valuable facts may be preserved and disseminated, and thereby increase the devotion of this generation as they read of the heroic labors of those who founded this Christian Commonwealth and bequeathed it to succeeding generations?

Address communications concerning the history to the Bureau of Information and Supply, 1217 Sacramento Street, San Francisco.

The marketing of wild game in California has all but brought about the extermination of some of our best wild life. Before it is too late, the people of this State should protect what remains, and not permit the game dealers and French restaurants of San Francisco and the market slaughterers to wipe out all the ducks and certain other game birds. Therefore, the people should vote YES on the "Non-Sale of Game" law, proposition No. 18 on the November ballot.

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Will the Readers of The Pacific Churchman kindly mention advertisements seen in this Issue when making purchases as the Trustees want to prove to the business community that advertising of this sort is a good business proposition.

St. Mark's Club of the University of California

St. Mark's Club, the organization of Episcopal students attending the University in Berkeley, has begun its third year's work with success.

Its paid membership last term totalled fifty-five, but this year the number has run rapidly up to one hundred and two, and is still growing.

Regular Meetings: Regular meetings are held every Sunday evening at St. Mark's Parish House before the hour of evening service. Prominent men from about the bay frequently address the club on topics pertinent to student life and its problems. This year especial emphasis is being placed on the devotional side of life, and week by week, in serial form, a private devotional leaflet is issued.

This regular meeting is combined once a month with a social tea. These occasional informal meetings are found to fill a real need in drawing the members together in intimate and friendly relations. In addition to these regular weekly meetings, the members meet once a month for a corporate communion, after which they gather together for a breakfast served in the Parish House. The social side of the club life is provided for by occasional dances, three of which have already been given this term.

Finances: With the re-opening of club activities in August the new membership first found itself heir to the unwelcome bequest of a debt of $140. The money had been well spent in last year's work, but the campaign for subscriptions had not been as successful as hoped. The club has faced the situation with energy and optimism. The sum is no inconsiderable amount to be paid off by a young people's club, which is also striving to maintain and even add to its customary activities. An assessment has been cheerfully assumed by the members, and a musical and dramatic entertainment is being prepared for November 6th to help raise the necessary amount. The prospects are good for realizing the club's ambition—to begin the New Year with a clean sheet and a surplus in hand.

Social Service: This term a new department has been added to the range of the club's activities in the form of Social Service work. In the thickly populated West Berkeley district there is a large opening for such work. In this neighborhood St. Mark's Club has taken the responsibility for the Sunday School of the Church of the Good Shepherd. Nine of its members go down every Sunday as teachers and one of these, Mr. Aaron Rucker, holds the position of Sunday School superintendent.

On the 19th of September members of the club entertained sixty-nine of these Sunday School children with an afternoon of games and races. The day was bright, prizes were pleasantly numerous, and both Sunday School scholars and college students threw themselves with enthusiasm into the sports, and found themselves tired but happy at the day's end. This work with the children the club has aimed to support by paying a round of visits at their parents' homes. Week-day gymnasium classes have also been established, two for boys and one for girls.

In addition to this West Berkeley work, club members are undertaking the visiting and befriending of inmates in the State Institution for the Deaf, Dumb and Blind, Berkeley; others are interesting themselves in children's classes at the Episcopal Chinese Mission in Oakland, and plans are under way for an entertainment to be given at the Seamen's Institute in San Francisco.

Chaplain: The development of the work of the club and the rapid increase of Church students at the University (there are now about six hundred), makes more imperative than ever the need of a chaplain for the club, who can devote his entire time to the work among the students.

Plans have been outlined providing for the appointment of such a chaplain, through joint action by the club, faculty representatives and the parochial and diocesan authorities, together with the bishops in California.

These plans were definitely outlined last spring, looking to the inauguration of a campaign in the autumn, undertaken more systematically than the request for subscriptions which was circulated a year ago. It was proposed to ask for a sum sufficient to cover salary and some of the larger expenses connected with the student work—altogether about $2500. On account of the business depression existing through the war and other causes, it has seemed necessary to postpone the campaign. But, although no definite effort will be made to raise the entire amount at this time, the club will be glad to receive pledges, payable at such time as it shall be found possible to procure the services of the chaplain. Pledges may be sent to Mr. F. M. Lee, treasurer St. Mark's Parish; to the rector, the Rev. E. L. Parsons, or to any of the officers of the club: Miss Helen Maddock, president; Mr. Sprague Johnson, vice-president; Mr. John Lawton, treasurer; or Miss E. Easton, secretary.

For over thirty-five years Bishop Brewer has been going up and down the valleys and mountains and riding over the prairies and buttes of Montana, preaching the Gospel of "Mother Church" and confirming children to the Church in halls and school houses and cabin homes. The Bishop is still as vigorous and rugged as the eternal hills, but he cannot travel and keep up with the growth of the Church which he has labored to establish. So the convention which met in Butte last June—during the stormy days of the riots when the Miners' Hall was dynamited — elected coadjutor in the person of Dr. Faber, of Detroit, and beginning with this autumn Bishop Brewer will have assistance in his great work.

In reply to the correspondent who suggests that the Board of Missions should turn its medical and educational work to the State authorities in Japan, the editor of The Spirit of Missions says:

"Christianity must continue to be accompanied by a ministry to human need; the Church never can turn over her responsibility altogether to the State; a gospel which did not attempt to heal the sick as well as to convert the sinful, would be an emasculated gospel; and the Church therefore must bear her witness in this way wherever she is trying to set forth a whole Christ to the whole world. Surely there is as much and even more reason why there should be a Christian hospital in Tokyo, where the Church's message may be heard in the wards day after day, as that there should be one on Morningside Heights in New York City."

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The Pacific Churchman

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Editorial

The following preamble and resolution were adopted by the House of Bishops at its recent session:

Whereas, this House has learned of a sentiment among devout laymen of the Church, that there is a deplorable and growing disregard of the Church's Ember seasons, and that the appointed services on its Ember Days should be more generally announced and held, in order that our laity may be given better opportunity for publicly joining in supplication to God in behalf of the Church's ministry and those preparing therefor;

Resolved, That we, the Bishops, determine ourselves and earnestly exhort the other clergy to make diligent use of the Ember days for gathering our people in public prayer to God that He will put it into the hearts of many faithful men to seek the sacred ministry in this age of the world's great need for Christ; and that He will mightily enable them by His Holy Spirit to teach men to learn of Jesus how they ought to walk and to please Him and to abound in righteous living more and more. S. HART,
Secretary.

A Disquieting Thought.

If ever our Church press—perish the thought!—adopts the cartoon habit of other current periodical literature, there would no doubt be some diverting sketches to

"catch the manners living as they rise,
Laugh when we must, be candid when we can."

The imagination once turned loose in this direction upon "the new child," for example, would suffer nothing in comparison with the skits a generation ago upon the "new woman."

The Higher Criticism in the Cartoon

Such pleasantries go with true progress, and satire need not necessarily sting while it searches sophistries or "folly as it flies." And clever pictures, it is conceivable, might possibly reform a good many foibles more pointedly and effectively than thousands of ems of correspondence columns or fervent diatribes of debate. And it cannot be denied that there might be room for something of the sort in regulating notions and experiments—as our so much needed and welcomed new Sunday School movement overspreads American Christianity.

Hogarth to Date

At any rate a wholesome regard for vulnerability to cartooning should temper any suggestion for heroic betterment of methods with children in family, State or Church. Fine theories easily run into fads. Take the single matter of training Christian children in giving. Hogarth's familiar sketch on general neglect of the duty of giving was the cobweb which had been allowed to rest undisturbed over the opening to the Church Almschest. If he had lived now, it is a question whether he might not be disposed to figuratively put a "cobweb on the brain," to use an old expression. The Church sings "All things come of Thee and of Thine Own have we given Thee," but somehow it fails to really see it or think it. Something seems to be desired to make the Christianity of the period brainy as well as hearty in the matter.

Begin with the Children

There is, of course, no end of appealing and apportioning and apt and ingenious systems for getting money. But they do not by any means always get *giving,* "as this Church hath received the same." Many a grown-up brain is left more under the influence of Hogarth's spider than the ant of the proverbs. Many years ago a pamphlet was written to show giving as an act of worship, and though we venture the guess that it is now out of print, there is a considerable literature about giving which does try to make clear thinking about giving based distinctively upon what God gives us rather than upon the calls that come to us. But accredit that to the full how much there is to be desired in the getting the whole matter clear and right before the minds of our children. They get their share of apportioning to help on objects, of course, in Lenten and Advent offerings and the like. But search a good many Sunday School mass meetings and schemes and symposia on Children's Worship in periodicals and catechizings and Confirmation instructions and expositions of the history and meaning of the Offertory in the Holy Communion, and you will not find the slightest apparent consciousness, that to learn to give on principle and not from pressure, is one of the most vital and essential parts of training up a child in the way he should go. We seem to try to mint money for the Church's use, as if we had no particular concern about the value of rich ore to be mined from the vein. Here is a chance for a modern Hogarth.

The Educating in This by a Board of Christian Education

While fully alive and enterprising in all the other pressing concerns of a true Board of Christian Education, in which it has already made notable progress, the Board of the Diocese of California, working jointly with the Board of Missions of the Diocese, is undertaking a direct campaign of education for the children on these lines. It realizes that the training in a well-defined principle of giving from what God has given us by conscience and system a child can understand as readily and as dutifully as it can be taught that it is simply a part of good manners to say "thank you." There is a sound precept of pedagogy stated of child life by a recent authority, to-wit: The child "lives in the present and has few generalized conceptions." His feelings "are stirred by immediate experiences and are associated with concrete things." Based upon such a precept, the Board is to use the coming Advent offering of the Sunday Schools of the Diocese as a sort of "laboratory work" for fixing the principle. The amount to be raised is to be subordinated to the training of the right habit. And if this is not signally one of the "other things which a Christian ought to know and believe to his soul's health," and so a very insistent part of Christian Education, and education in a sphere of Christian duty just now loudly crying for something of the sort, what is? W. F. N.

The Diocese of California

THE CONVOCATION OF SAN FRANCISCO.

The Fall meeting of the Convocation of San Francisco will be held at the Church of the Incarnation, 11th Ave. and I street, San Francisco, The Rev. W. H. Hermitage, rector, on Tuesday, November 10th.

There will be a Celebration of the Holy Communion, with an address **ad clerum** at 10:30 a. m., followed by the business meeting.

The afternoon session, beginning at 2:30 will be in charge of the Sunday School Commission.

The evening session from 8 to 9:30 will be devoted to a Conference on the Problems of Church Extension. The laymen of the different parishes are especially invited to this evening session to consider difficulties and successes and to make suggestions and criticisms of present methods. Archdeacon Emery, who is a member of the General Board of Missions and of the Diocesan Board, will be present to give information and answer questions. The clergy are asked to arrange for a full representation of the men of their parishes. Those living out of San Francisco can go direct from their business to the church, as supper will be served at 6:30.

The Convocation of San Jose will meet in All Saints' Parish, Watsonville, on Tuesday and Wednesday, November 17th and 18th.

The annual service commemorative of the Saints at Rest in Iona churchyard will be held on Monday, November 2nd, at 10:30 a. m. in the chapel of Cypress Lawn cemetery.

A reception will be held at the new rooms of the Chinese Episcopal Mission, 320 Sixth street, near Webster street, Oakland, Cal., Saturday, November 7th, from two until five o'clock. Music and tea. Ten cents.

A California Brotherhood man—Mr. John M. Locke, of Oakland—was made chairman of the Twenty-ninth Annual Convention of the Brotherhood of St. Andrew, which met in Atlanta, Georgia, October 15th to 18th.

The Rev. A. W. Darwall has relinquished the charge of the Church of the Holy Saviour, Santa Clara, and has taken charge of St. James', Monterey; All Saints, Carmel, and St. John's, Del Monte. He will reside in the Rectory at Monterey.

The Rev. George Wallace of the Japan Mission is sojourning for a few months in California and speaking as occasion offers in the interest of our Church's work in Japan.

Mr. Wallace is not a stranger here, having been in active work in California some twenty years ago, before going first to Honolulu and thence to Japan. He built the chapel and parish house in South San Francisco, selecting what is considered one of the finest locations in the town. The vicissitudes of a manufacturing population has caused many changes and for several years the church was closed, but two services a month have been held there during the past two years, and now one of the Divinity Students has begun weekly services and a Sunday School.

A movement is on foot to erect a Prayer-Book Cross on the shore of Drake's Bay. The Editor recalls a visit made in the early nineties with Bishop Nichols and Rev. Messrs. C. J. Mason and F. J. Mynard to the probable spot where the first service in the U. S. territory with the use of the English Prayer Book was held, and he also remembers taking a white wooden cross and erecting it there and painting an inscription thereon similar to that on the Prayer-Book Cross in Golden Gate Park. The following is taken from the San Rafael Independent of September 15th, though we do not accept the first three lines as a statement of fact:

Strange to say, there is not a gentleman of the cloth in Marin county who would take the slightest interest in having a cross erected on the shores of Drake's Bay, as a memorial of the service held on the shores of Drake's Bay, about St. John the Baptist's Day, June 24th, 1579, by Francis Fletcher, priest of the Church of England, chaplain of Sir Francis Drake and chronicler of the Service.

This was the first Christian service in the English tongue on our Coast, as also the first use of the Book of Common Prayer in our country, and one of the first recorded missionary prayers on the continent. How few loyal Californians know the history of this grand event, and one would think that the ministers and priests of Marin county would take enough interest in a matter of this kind to lend it their moral support if nothing else. For some time past a number of loyal San Francisco people have interested themselves in the matter, with the result that the Supervisors of the City and County of San Francisco have donated one of the large granite standards of the old City Hall and enough granite to build a suitable cross to mark the spot where the service was held. This granite represents about $2500, and it does seem that enough money could be raised to have the granite moved to Drake's Bay and the monument erected.

Mr. Scott, the well known San Franciscan, was in San Rafael last week and brought the matter to the attention of the Marin County Promotion League. He states that about $1500 would erect the cross on the site. Already several parties have contributed liberally to a fund

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The following letter has been sent to the clergy of the Diocese of California and is printed here for the information of all Church people and especially the parents of our Sunday School children, that they may co-operate with the children in making a noble offering at Christmas time:

Rev. and Dear Sir:—

The depleted condition of the treasury, and the lack of interest in last year's Advent Offering by the Sunday Schools, are two facts which have recently been considered by a committee made up from the several Boards of Missions, of Christian Education, of Charities, and of Social Service.

It is imperative that funds be increased, unless work is to be curtailed in the Diocesan field.

The Bishop regards it as of great importance that, since Lent is devoted by Sunday School children to the gathering of an Offering for General Missions, Advent should be similarly used for the work at home.

This work is so many-sided as to make a general appeal to the children difficult.

It is therefore suggested that the racial work in the Diocese—the missions and institutions maintained for the Chinese, the Japanese and the negroes—be presented this year as the direct object of the Advent Sunday School Offering, and that vigorous effort be made to inform teachers and children concerning its many interesting and encouraging features, so that we may at once increase the interest in this phase of Diocesan activity, and relieve the general treasury of a part of its heavy burden, which now threatens a serious deficit.

Circulars of information with interesting details of the work will be sent by the Educational Secretary. These, with a letter from the Bishop to the children, and boxes for the special Advent Offering will be sent out before Advent in quantities determined by the number of children reported in the Sunday Schools.

Arrangements will be made where desired for a visit from Chinese or Japanese children to the Sunday Schools in the vicinity of San Francisco.

Caroline L. Fiedler,
Walter H. Cambridge,
J. S. Wallace,
W. A. Brewer,
Mardon D. Wilson, Chairman,
Committee.

October 15, 1914.

ST. MATTHEW'S SCHOOL.

The annual reunion of "old boys" at St. Matthew's School on Saturday, September 28th, proved an unusually enjoyable one. Several hundred people, consisting of alumni, their friends, families and children, proud parents of the present cadets and friends of the school, witnessed and took part in the exercises.

The races in the first part of the morning were hotly contested and close finishes were the order of the day.

The competitive drill in the manual of arms was very well executed, Cadet Corporal I. W. Borda of San Francisco winning from Cadet Private Bryant of the Hawaiian Islands. The cadets displayed remarkable form in the company drill for such an early exhibition, and the results were very satisfactory to the military instructors. The luncheon was enjoyed by all, as were the speeches by the old boys. There was an exhibition drill by the cadets of thirty-five years ago, which was most interesting. An afternoon of dancing concluded the day's entertainment.

These reunions are beneficial and interesting to all who attend. The old boys of thirty or more years ago have a chance to renew their friendships, and the younger "grads" have a chance to talk over their school-day experiences. St. Matthew's has a very large alumni body, having turned out almost 2,500 boys in its long career. That certainly is an alumni body to be proud of.—(San Mateo News.)

The Sisters of St. Saviour, following their custom for a number of years, offer Christmas cards in much larger quantity and variety than ever before to be sold for their "Summer Cottage Work."

They have also Christmas note paper with Nativity photograph and three specially prepared cards for the use of the clergy at $2.50 and $4 per 100. These are beautiful cards, as are also the others, ranging in price from 2c to 15c.

Orders should be sent in before November 15th, to 520 Lake street, San Francisco.

Schedule of Apportionments for Church Extension and Payments to October 20th, 1914

Convocation of San Francisco

		APPORTIONMENT	AMOUNT PAID
San Francisco	Advent	$ 331.80	$ 18.60
	All Saints	213.20	109.56
	Canon Kip Memorial	.....	12.90
	Christ's—Japanese Mission	.....	2.50
	Good Samaritan	43.80	45.00
	Grace	728.50	618.26
	Holy Innocents	73.00	29.33
	Incarnation	36.50	12.45
	St. Barnabas	5.00	.....
	St. James	73.00	25.00
	St. John	358.25	74.22
	St. Luke	968.70	758.75
	St. Luke's Hospital	.....	750.15
	St. Mary	51.10	5.70
	St. Paul	297.10	165.15
	St. Peter	36.50	.....
	St. Stephen	291.25	39.37
	Transfiguration Ocean View	7.30	1.25
	True Sunshine—Chinese Mission	.....	13.10
	Trinity	1,334.50	161.10
Oakland	Advent	342.30	.....
	St. Andrew	58.40	.....
	S. Augustine's	5.00	17.49
	St. John	257.00	.....
	St. Paul	789.10	204.61
	St. Peter's	87.60	48.32
	Trinity	441.00	91.60
Alameda	Christ	369.00	117.95
Berkeley	St. Mark's	849.40	
	All Souls	122.00	313.04
	St. Clement's	109.20	
	Good Shepherd	7.30	8.50
	St. Matthew	58.40	36.83
Belvedere	St. Stephen	14.60	14.60
Centerville	St. James	36.50	.....
Corte Madera	Holy Innocents	14.60	14.60
Elmhurst	All Saints	7.30	6.35
Fruitvale	St. Philip	73.25	27.00
Hayward	Trinity	58.40	30.00
Livermore	Grace	14.60	17.25
Martinez	Grace	29.20	.....
Mill Valley	Our Saviour	43.80	4.90
Point Richmond	Trinity	18.25	10.00
Ross	St. John	129.50	40.55
Sausalito	Christ	114.90	40.00
San Rafael	St. Paul	254.40	183.05
So. San Francisco	Grace	7.30	4.55
Walnut Creek	St. Paul	7.30	7.50

Convocation of San Jose

Arroyo Grande	St. Barnabas	$ 7.30	$ 7.66
Belmont	Good Shepherd	14.60	
Ben Lomond	S. Andrew	.....	4.55
Boulder Creek	Grace	3.00	3.00
Burlingame	St. Matthew's School	14.60	14.60
	St. Paul	21.90	2.00
Capitola	St. John Baptist	5.00	7.25
Carmel	All Saints	5.00	5.20
Del Monte	St. John's	5.00	5.10
Gilroy	St. Stephen	18.25	18.15
Hollister	St. Luke	14.60	2.00
Jolon	St. Luke	7.30	6.50
King City	St. Mark	10.95	10.95
Los Altos	Christ's	5.00	.....
Los Gatos	St. Luke	94.25	14.45
Menlo Park	Trinity	194.50	150.00
Monterey	St. James	14.60	14.60
Pacific Grove	St. Mary-by-the-Sea	141.75	141.75
Palo Alto	All Saints	275.00	92.14
Paso Robles	St. James	14.60	14.60
Redwood City	St. Peter	51.10	9.30
Salinas	St. Paul	58.40	4.00
San Ardo	St. Matthew	7.30	7.30
Santa Clara	Our Holy Saviour	58.40	18.80
Santa Cruz	Calvary	210.20	120.20
San Jose	Trinity	614.00	634.00
	Christ	51.10	8.48
San Luis Obispo	St. Stephen	72.25	30.00
San Mateo	St. Matthew	677.40	622.25
	Grace Chapel	7.30	14.60
San Miguel	St. John	7.30	7.47
Saratoga	St. John	5.00	.....
Watsonville	All Saints	108.00	25.00

THE DEACONESS TRAINING SCHOOL OF THE PACIFIC.

St. Margaret's House, Berkeley, California.

The present school term of the Deaconess Training School began on August 17th, the same day when the University of California opened. With one exception the Faculty of the School is the same as last year. It was with a great deal of regret that the resignation of the Rev. William Higgs had to be accepted owing to his having taken charge of the church in Gilroy. Mr. Higgs has served as a member of the Faculty ever since the School began in 1907.

Three new regular students have entered the School and one new special student, making a total number of six women who are studying this year. Two of the new students come from Texas and two from the Diocese of Los Angeles. Two women from the Diocese of California had hoped to enter this term, but unfortunately have had to postpone their coming. It is to be hoped that since the School does try to reach the needs of the entire province the time will soon come when every diocese and district will be represented among its students. The Faculty are considering adding to the curriculum more courses and more practical work along Social Service lines. Further announcement of this will appear later.

The new building known as the Porch House, owing to the fact that all who live in it sleep on its porches, was formally dedicated by Bishop Nichols on September 11th. There was a large number of people present who were all much interested to see how attractive this building is. There are accommodations in it for twelve people, all of whom at the present time are students of the University of California. The total number of people in the two houses at the present time is twenty-two, the largest number that has ever been associated with St. Margaret's House.

The Trustees, whose number has been increased from nine to fifteen, are now regularly incorporated and the property of the School, held pending incorporation by the Bishop of California as corporation sole, has now been transferred to them.

There is a very great need of an increased number of regular subscriptions and it is very much hoped that the women of the Eighth Province will try to give something even though the amount may be quite small.

The Trustees have within the last two years raised a little over $3,000 towards the purchase of the property; and the income of the School derived from the household together with regular subscriptions enables the Trustees to make regular monthly payments reducing the mortgage debt. Some additional debt was incurred in the building of the Porch House and there is urgent need of nearly $1,000 within the next two or three months. Is there no one in the Eighth Province enough interested in the education of women for the service of the Church to pay that entire amount? Are there not many who will contribute something towards it?

Are there no Church people in the four Dioceses and Districts chiefly interested in the University of California ready to make large contributions to help this important work for university students?

The Eighth Province

DIOCESE OF LOS ANGELES.

Rt. Rev. J. H. Johnson, D.D., Bishop.

St. Matthias' Sunday School, of Whittier, has entered upon a vigorous campaign both for an increase in attendance and for greater efficiency on pedagogical lines with a new system of grading and of offerings. A calendar of special events for the year 1914-15 has been issued covering social events and special services. The instruction will follow courses outlined by the New York Sunday School Commission.

Mr. John Moore of this parish was selected as one of the two delegates from the Diocese to the Brotherhood Convention in Atlanta.

The Rev. John D. H. Browne, who for nearly fifteen years has been rector of the Church of St. Augustine-by-the-Sea, Santa Monica, has tendered his resignation to take effect December 31st. To the vestry he wrote: "In feeling constrained to take this step in order to place the work in the hands of a younger man, your rector has had the welfare of the parish mainly in view, for while being entirely able up to the present time to fulfill the obligations of his ministry, he knows that greater demands will be made upon his strength and time in the years that follow, and he is not willing that he should have to admit at any time in the future his inability to meet the increasing needs of the work. He hopes in the three months in which he has yet to serve the parish, and in which to make ready for his successor, that he may be able to contribute in some practical way to the increased prosperity of the work, and to the efficiency of all the parochial agencies."

DIOCESE OF OLYMPIA.

Rt. Rev. F. W. Keator, D.D., Bishop.

On September 27th Rev. Dr. H. H. Gowen preached his farewell sermon in Trinity Church, Seattle, of which he has been rector for eighteen years, taking for his text, "See What Manner of Stone Has Been Builded Here."

The Rev. W. H. Bliss, until recently Canon of All Saints' Cathedral, Spokane, took charge of the Parish as rector October 1st.

The new Emmanuel Church, East Seattle, was opened last month by Bishop Keator, assisted by Archdeacon Hilton (who while rector of a city parish began the mission in this locality) and Rev. Franklin R. Hart, curate of St. Mark's, Seattle, who will have charge of this parish.

Epiphany Parish, Chehalis, Rev. T. R. Aleeson, rector, celebrated its thirtieth anniversary on September 20th. The Bishop made an address at the evening service and historical addresses were made by Mr. Wm. West and Mrs. P. C. Beaufort, the only communicants of the parish at the time of its organization, still residing in Chehalis. Mr. N. B. Coffman, a former member of the parish and for many years treasurer of the Diocese, also made an address.

DIOCESE OF SACRAMENTO.

Rev. Wm. Hall Moreland, D. D., Bishop.

The Rev. Mark Rifenbark, formerly of Idaho Falls, Idaho, has become rector of St. John's Church, Marysville. Previous to his coming the church was thoroughly renovated.

The Rev. John Partridge, rector of St. John's Church, Petaluma, for twenty-five years, has resigned, and has been elected Rector-Emeritus. He will continue to reside in Petaluma and officiate till his successor is elected.

Dr. H. Oliver Moore, of St. Helena, has been licensed as lay-reader by the Bishop. Dr. Moore is a brother of Mrs. H. H. Simons, and is on a visit to his sister and brother-in-law, Dr. Simons, at Rancho Manzanita. Dr. Moore renders the service in a very edifying manner. St. Helena is now provided with Church services on every Sunday without interruption, Dr. Moore alternating with Rev. W. L. Clark and Rev. T. P. Boyd, each of whom gives one Sunday. The effect of regular services upon Church attendance and interest has been marked.

Hammonton, Yuba county, twelve miles east of Marysville, is a most unique mining town. It has no saloon or redlight district, will not permit "ragging," runs a public swimming pool, ball park and library, houses its citizens in lovely little homes, offering a prize to the householder making the best display of flowers and plants, and every Saturday night invites everybody to the dancing pavilion under the trees, where music is furnished by the town band. Rev. J. T. MacGovern is the only pastor of this flock, alternating services with the Roman Catholics. On Sunday, June 21st, the Bishop confirmed eight, and at night preached in the open air at the dance platform. All honor for the high moral standard of this mining town is due to the firmness of Superintendent Carr, who thereby promotes the efficiency of his employes and the happiness of all.

The semi-annual meeting of the Woman's Auxiliary was held in the Pro-Cathedral, Sacramento, on Thursday and Friday (22nd and 23rd). The Bishop presided and welcomed the guests. He introduced the Rev. George C. Hunting, Bishop-elect of Nevada, who gave a thoughtful and stirring address on woman's work in the Church. Mr. Hunting believed the day was not far distant when the men of the Church would have special meetings for the consideration of missionary subjects and for earnest prayer for the furtherance of the gospel in all lands. The slogan of the future would be, "Christ for every life and for all of life." The clergy of the Diocese attending the Convention took pleasure in extending their congratulations and greetings to Mr. Hunting on his selection for Nevada. The special speaker for the occasion was Miss Grace Lindley, the Associate General Secretary from New York. During the sessions Miss Lindley delivered three of the most instructive and inspiring addresses it has been our privilege to hear at Diocesan Auxiliary meetings. She held the members of the Convention spellbound while she discoursed to them of the delights of missionary endeavor and of the privilege of being co-workers with Christ. Her presence made the Convention one of the most inspiring in the history of our young Diocese and it is greatly to be regretted that all our women workers were not present to hear her.

In the evening of Thursday a missionary meeting was held in St. Paul's Church, at which Miss Lindley and the Revs. James T. MacGovern and Fredrick W. Crook were the appointed speakers. Mr. MacGovern delivered a fine address on the "Vision Glorious." As chaplain of Folsom prison and missionary at points adjacent, he spoke with authority on the causes of indifference and crime. The day was coming when a wholesome and blessed change would occur. Christ would be honored and His holy Church appreciated. For that end the members of the Church should not fail to vote and pray. Mr. Crook gave interesting and amusing incidents in the work of his large field.

On Friday morning the Holy Communion was celebrated in the Pro-Cathedral, the Rev. C. E. Farrar being celebrant. Reports from the various branches were read. Regret was expressed at the absence through illness of Mrs. M. R. Coghlan, the president, and Mrs. M. J. Pierce, the secretary, and Mrs. Frank Hamel of the Pro-Cathedral congregation was elected vice-president. Mrs. Hamel is a Mission churchwoman who has recently come to Sacramento.

The convocation of the northern portion of the Diocese will meet in Trinity Church, Nevada City, on November 12th and 13th.

The Rev. T. T. Denhardt, the rector cordially invites all members to attend, and the Rev. Harry Perks, the president, has prepared an excellent program.

The Mission held by the Bishop at Fort Bragg was quite a success. A good-sized congregation attended every evening and the church was well filled on Sundays. The people were much edified and blessed and earnestly wish for a resident priest. Fort Bragg is one of the many stations to which the Rev. F. W. Crook of Ukiah ministers. The Bishop is now in Modoc county, officiating in the Church and speaking in a hall on public morality. He is also announced to speak in a hall in Ukiah. Many of our clergy and people are prominent in their advocacy of those enactments which make for civic righteousness.

I. D.

DISTRICT OF ARIZONA.

Rt. Rev. Julius W. Atwood, D. D., Bishop.

The Rev. J. Rockwood Jenkins has resigned the rectorship of St. Luke's, Prescott, taking effect on St. Luke's Day, in order to take up his duties as Archdeacon of Arizona.

DISTRICT OF IDAHO.

Rt. Rev. J. B. Funsten, D.D., Bishop.

Miss Myrtle Rose, of Boise, has volunteered as a missionary to go to any field to which she may be sent. She has entered the Deaconess Training School in Philadelphia for a two years' course to fit her for her work in the Mission field.

DISTRICT OF NEW MEXICO AND WEST TEXAS.

Rt. Rev. F. B. Howden, Bishop.

If the Editor of the Pacific Churchman must depend on clippings from the secular press for Church news in the various districts and Dioceses, what is he to do when confronted with two such positive assertions as are contained in the two following items:

"That the permanent residence of Rt. Rev. Frederick B. Howden, Episcopal Bishop of New Mexico and west Texas, will be in Albuquerque was made certain yesterday when the announcement was made that Bishop Howden had purchased the former residence of the late R. W. D. Bryan, at the corner of Eighth street and Central avenue, and will take possession at once.

"Ever since his elevation to the Bishopric there has been speculation as to where Bishop Howden would make the seat of the Diocese. Santa Fe, Albuquerque and El Paso were the cities considered as most likely to receive the choice. Bishop Howden from the first stated that he would make no decision until he had had time thoroughly to look over the field and that he would make up his mind solely on what he considered the needs of the Diocese that he is to serve.

"The fact that Albuquerque has been selected as the Episcopal capital of New Mexico and west Texas is gratifying not only to Episcopalians but to the people of the city regardless of denomination."

"El Paso is to be the see city for the Episcopal Diocese of New Mexico and west Texas. Right Rev. F. B. Howden, Bishop of this Diocese, will make his official headquarters in El Paso and the Church of St. Clement will then be known as the Cathedral of St. Clement, as it will be the cathedral of the Diocese.

"Mrs. Howden and family, who are now in Albuquerque, N. M., will come here soon to join Bishop Howden, who has been here to arrange for his residence.

"Bishop Howden will conduct services at St. Clement's Church Sunday.

"The Sunday services will be Holy Communion at 7:30 o'clock, Sunday School at 9:45 a. m., morning prayer and sermon at 11 o'clock, evening prayer and sermon at 8 p. m. Bishop Howden will preach at both services."

Moral: Let the correspondent in each Diocese and District send reliable news items to the Editor, 1217 Sacramento street, San Francisco, before the twentieth of each month.

DISTRICT OF SPOKANE.

The Rev. Alfred Lockwood, rector of St. Michael's Church, North Yakima, has become General Missionary of the District of Spokane. Mr. Lockwood has been in eastern Washington sixteen years, having served also as rector at Ellensburg and as Dean of All Saints' Cathedral, Spokane.

DISTRICT OF SAN JOAQUIN.

Rt. Rev. L. C. Sanford, D. D., Bishop.

The Rev. M. E. Brown has resigned the charge of St. James' Church, Sonora, and will take charge of St. Matthew's Church, North Bay, Ontario, Canada.

The Rev. John F. Hameker began his duties as rector of St. Paul's Church, Visalia, October 11th.

St. Luke's Church, Merced, has acquired a new pipe organ.

DISTRICT OF UTAH.

Rt. Rev. F. S. Spalding, D.D., Bishop.

Lacking any direct communication from Salt Lake, we clip from the Salt Lake Telegram the following account of the burial services of the late Bishop Spalding:

St. Mark's cathedral was crowded with men and women representative of the highest life in the State when the last services for Bishop Spalding were begun. Representative men and women stood in the aisles in sorrowful silence, as the beautiful and impressive services were carried out, and mourned in their hearts for the passing of a great and good man who had made an indelible imprint upon the social and religious life of the State.

All through the night clergy and lay members had watched beside the bier, and there were hundreds awaiting the opening of the cathedral doors this morning, prior to the beginning of the services.

The casket rested before the altar in the chancel, and was covered with a black silk scarf. The chancel rail was banked high with flowers, sent by the various organizations with which Bishop Spalding had, during the last ten years, been a moving factor. Other floral tributes were sent by hundreds of personal friends and associates, and were symbolical of the faith of the men and women who had assembled to pay the last tribute of respect and love to the memory of the devoted man who had labored with such earnestness and singleness of purpose for the good and the uplift of the whole community.

Those comprising the guard of honor were the Rev. G. W. Dunlop of Garfield, the Rev. T. B. McClement of Myton and the Rev. Hoyt E. Henriques of Park City.

The staff of physicians of St. Mark's hospital, with whom Bishop Spalding had been closely associated, occupied pews at the front of the cathedral, while the staff of Rowland Hall occupied the west transept. Other representatives of the various organizations with which Bishop Spalding had been in such close relationship during the last ten years, were seated in various parts of the cathedral in designated pews.

Two sisters of the Catholic Church were among those who attended the service, to signify as representatives of that Church the common feeling of grief that has spread over the entire community.

Former Governor Heber M. Wells, former Chief Justice Charles S. Zane and Brigham H. Roberts, assistant historian of the Mormon Church, occupied another pew, while many other men distinguished in the life and development of the city and State were seated about them.

The combined choirs of St. Mark's cathedral and of St. Paul's Episcopal Church marched slowly to the choir loft, singing "The Strife Is O'er, the Battle Done."

The opening sentences were read by the Rev. Paul Jones, rector of St. John's Episcopal Mission chapel, who had made his home with Bishop Spalding at the Episcopal residence since the transfer of the former from the Logan church to this city.

The Very Rev. S. R. Colladay, Dean of St. Mark's cathedral, read the lesson. Bishop N. S. Thomas read the creed and prayers. Bishop Thomas pronounced the benediction, after which the choir sang:

"For all the saints who from their labors rest,
Who Thee by faith before the world confessed.
Thy name, O Jesus, be forever blessed."

Those who accompanied the body to Denver were William M. Spalding, a brother of Bishop Spalding, and Mrs. William Spalding, whose home is in Denver; Dean S. R. Colladay of St. Mark's cathedral, the Rev. W. W. Fleetwood and the Rev. Paul Jones, the Rev. Ward Winter Reese, the Rev. J. C. Mitchell and the Rt. Rev. N. S. Thomas, Bishop of Wyoming, and Bishop Benjamin Brewster of Colorado.

SERVICES IN DENVER.

The Episcopal clergy of the Colorado district will take charge of the body and of the services upon arrival in Denver. Funeral services will be held in Denver at 3:30 o'clock Tuesday afternoon and burial will be in Riverside cemetery, besides the body of his father, the late Bishop of Denver. Services will be held in St. Mark's cathedral in this city at the same time similar services are being held in Denver.

WHAT EFFECT WILL WAR HAVE?

A question that must have occurred to many of our Church people who are conscientious in their stewardship is "What effect will the war have upon missionary giving!" The reply is "that depends upon how fully we believe in our missionary work. There is only one agency which can abolish war, and that is the promulgation and practice, by nations as well as individuals, of the Gospel of Jesus Christ. It is God only who can "make wars to cease in all the world." If, realizing its horrors, we desire to work for its abolishment, we certainly will not regard curtailment of income as an excuse for failing to spread the Gospel of the Prince of Peace. In proportion to our ability, our gifts for the extension of God's Kingdom are small indeed; perhaps hardship or loss may make some of us realize the truth.

Bishop Whipple used to tell a story which in this connection will point a moral. He called upon a great New York merchant, noted for his generosity to Christian enterprises, and was given an opportunity of presenting the needs of his work in Minnesota. The merchant received him in his private office and listened with interest and sympathy to his appeal. When the Bishop had finished he turned to his desk, and, writing a check, handed it to the Bishop, who, of course, received it without glancing at its face and expressed his thanks for the assistance rendered. At that moment an anxious attendant hurried in, bringing a telegram. The merchant read it with evident perturbation, thought a moment, and, turning to the Bishop, said: "This message brings me the news of the loss of my finest ship with all her cargo. It is a severe blow. I must ask you to be good enough to return the check which I just gave you." With a sinking heart the Bishop took from his pocketbook the bit of folded paper which meant so much to him and returned it to the donor, who tore it across and threw the pieces into the waste basket. The merchant again turned to his desk and, writing quickly in his check book, he handed the Bishop a second slip of paper, saying: "If I had gone on giving to God in the same ratio that I have been doing, I should not deserve to have a vessel left afloat!" Of course, the good Bishop never knew the amount of the first check, but the second one was the most generous he had ever received.

One of the Chicago municipal court judges has established a library for foreign boys in the Boys' Court. Arrangements have been made by him with the public library to furnish books written in the native tongues of the nationalities most frequently represented in the court. —*The Living Church.*

THE CLERGYMEN'S MUTUAL INSURANCE LEAGUE.

September 10, 1914.

To the Clergy of the Church:

Rev. and dear Brothers—In one of our recent Church papers it was stated that the clergy of the Diocese of Pennsylvania through one of its active members had started a movement with the object in view of getting them to pledge themselves to contribute to a fund to be given to a widow of any clergyman of the Diocese who should be called to his rest. What gave impetus to the movement was the sudden death of a clergyman of that diocese leaving a widow to struggle with ten children.

The Clergymen's Mutual Insurance League, incorporated in 1869, has been doing that very thing for forty-five years, and has paid out over $440,000 to the widows and orphans of 514 members. Why then create a Diocesan League when there is a general Church League, already incorporated and in active operation? The work accomplished, the amount of money raised and distributed, the number of families comforted and assisted in the time of their greatest need, is the plea we offer for your generous co-operation and support. Will you not give it to us? To what better purpose can you devote a portion of your alms than in providing for your own loved ones when you can do so no longer yourself, or in providing for the families of your fellow clergy who are serving with you at the Church's altar? Are we not a brotherhood, and as such ought we not to practice as well as sing:—

"We bear our mutual woes,
Our mutual burdens bear."

The admission fee is only $2.00; the annual dues for administrative purposes, $1.00; and when a member dies, the surviving members each subscribe $2.00 to a general fund to be given to the widow and orphans of the deceased member. Does not this appeal to you?

If you feel that you cannot make this contribution yourself, can you not influence your parish to do it through some regular organized guild, as the "Rector's Helpers." The whole amount for the year seldom exceeds $10.00 and often falls far short of this amount. One dollar a month from the Communion Alms for this purpose would indeed be a most worthy and godly distribution.

Therefore I ask you to send me your application, if under forty-five years of age and in good health, with your remittance of $5.00 to cover the admission fee, the first year's annual dues, and one advance mortuary payment, upon receipt of which I will forward you a certificate of membersnip.

Fraternally yours,
EDWIN B. RICE,
Secretary and Treasurer.
212 N. Fulton Ave., Mount Vernon, N. Y.

Unthinking men, men who are willing to believe it, men who would like to have it so, may claim, because of this war, that Christianity has broken down. A well-balanced mind would never accept such a conclusion for a moment. Christianity has no more broken down in these nations at war, than it has broken down in the individual man who stumbles in his Christian course, but who still, in spite of his stumble or even his fall, keeps his faith in God, and his eyes turned to God. A professedly Christian nation may sin, and it would suffer the penalty in some form and at some time; an individual may sin, and he also must pay the penalty of his transgression. But in neither case has the truth of God broken down; the human heart in the aggregate and in the individual has broken down—for a time—but Christianity has not failed. Has Christianity been a failure in the vast number of Christian men who are giving up their lives in this war? Has it counted for nothing in their character? Has God rejected them in the hour of death; will He turn His face from them in the Day of Judgment, because they died in battle? —Dean Craik, in *The Living Church.*

Any intelligent person may earn good, steady income corresponding for newspapers. Experience unnecessary. Address Press Correspondence Bureau, Washington, D. C.—Adv.

The Fourth Annual Fair of the Good Samaritan Mission, Potrero Ave. and 25th St. will be held in the Parish House, Wednesday, Thursday and Friday, November 18, 19, and 20. In addition to the articles for sale at some 17 booths, a 35 cent Dinner will be served at 6 p.m. Special Program each evening at 8 o'clock, Wednesday, a three act Comedy—"A Merry Mixup", Thursday and Friday, Musical Numbers.

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President, Mrs. Louis F. Monteagle, 2420 Ridge Road, Berkeley.

Vice-President, Mrs. J. O. Lincoln, 1051 Taylor Street, San Francisco.

Secretary, Miss M. A. Hawley, 528 27th Street, Oakland; telephone Oakland 7406.

Recording Secretary, Miss K. W. Stoney, 3294 Jackson Street, San Francisco.

Treasurer, Mrs. A. C. Kains, 828 Francisco Street, San Francisco.

Treasurer of United Offering, Miss L. J. Gibbs, 3565 Washington Street, San Francisco.

Treasurer of Bishop's Auxiliary Fund, Mrs. L. M. Robbins, 2203 Sacramento Street, San Francisco.

Secretary of Junior Auxiliary, Miss R. R. Best, 3109 College Avenue, Berkeley.

Educational Secretary, Mrs. C. Edward Holmes, Belvedere.

Secretary of Babies' Branch, Mrs. A. H. Redington, San Mateo.

Secretary of Missions Study, Mrs. C. Edward Holmes, Belvedere.

The usual Diocesan meeting will not be held on the first Monday in November in view of the meetings with Miss Lindley during the last week of October, and the meeting which will be held later in November on the arrival of Mrs. C. R. Pancoast from the Orient. Due notice of this meeting will be given. Mrs. Pancoast addressed the Annual Meeting of the Auxiliary when she was on her way to the Orient. She has visited China, Japan, Hawaii and the Philippine Islands, and will bring to us new enthusiasm for the Church's work in those countries.

The Annual United Offering Service was held in the Cathedral chapel on the 5th of October at 10:30 o'clock. The Holy Communion was celebrated by Bishop Nichols, assisted by Archdeacon Emery. The Bishop preached from the text, "He gave thanks and brake," speaking of giving thanks as the primary giving, the motive of other giving. Thankfulness is not always easy, but may be cultivated by recounting our blessings. In making the United Offering a thank offering, the Auxiliary stresses the principle rather than the need, and upholds the ideal of giving.

The service was immediately followed by a business meeting, at which twenty-eight branches responded to the roll-call. The President announced a new branch organized at St. Peter's, San Francisco, and told of visiting St. Mary's-by-the-Sea, All Souls', Berkeley, and St. Luke's, San Francisco. She spoke of the death of Bishop Spaulding of Utah, and asked the members present by rising to testify their sorrow that so great a loss had befallen the Church.

Mention was made of the recent Missionary Conference for Church Workers, in which some of our members had taken an active part.

Miss Best reported new Junior branches at All Souls' and St. Peter's, Oakland, and a Society of Little Sisters doing Auxiliary work at King City, while St. Clement's and Canon Kip Memorial Mission have reorganized their Juniors.

Miss Lindley's visit to San Francisco (October 25th-29th) was announced with the program of her meetings, and members were urged to do their utmost to bring girls and young women in touch with her.

The United Offering treasurer announced the amount of the offering, just counted, to be $652.00, and the total on hand $800.62. There were still branches to be heard from.

Miss Fiedler spoke of the new plan for the Sunday School Advent Offering, which will this year be for the racial work in the Diocese.

Mrs. Tibbetts asked if a doctor could not be found who would give a little time to True Sunshine Mission.

Dean Wallace of Tokio spoke briefly of the Church's work in Japan, evangelistic, educational and medical. He told of the good work of the training school at Sendai for which Japan is indebted to the Woman's Auxiliary. The most important medical work is done in St. Luke's Hospital, Tokio, a work made possible by the self-denial of three physicians, who earn in outside practice and turn into the hospital treasury three times their salaries.

At the close of his address, Dean Wallace was asked to give the benediction, and the meeting adjourned.

The following verses, written by Mrs. A. M. Lawver during her illness, and sent to us by the Chaplain of the Hospital, reveal the source of her strength and courage:

INCURABLE.

Soul, O my Soul, be on thy guard,
Let not this body drag thee down,
Not for the glory of reward,
Not for the hope to win a crown,

Not any meed for such a fight.
'Tis the price I have to pay,
Sins oft repeated—love's despite,
How else may I these memories slay!

I wipe from out my thought today
The age-long mystery of pain.
The fight is on! I dare not stay
To turn old problems o'er again.

O, Hand that scourges, yet fulfill
The end that in Thy purpose lay!
O, Heart of Jesus, love me still
And I will win despite this clay.

JUNIOR AUXILIARY.

The Advent Offerings in the Sunday Schools of the Diocese will be made as usual for our own Missionary work in the Diocese and will be devoted this year to the Mission to the Chinese, Japanese and Colored people. Each of the Missionaries in these fields tells his own story in this number of the Churchman, and it is hoped that these stories may be read to every Sunday School.

An illustrated account of our Chinese Missions will appear in the November number of the Spirit of Missions. This monthly magazine is acknowledged by all Missionary societies to be the best of its kind published anywhere. All our Church people ought to be subscribers to keep in touch with the advance movement of the Church army. It costs only a dollar a year—two cents a week. Every Sunday School ought to have it. A teacher told us recently that she was expecting to give a copy to every member of her class. We can quote a special price to any superintendent or teacher who wishes to secure a number of copies for distribution among the teachers and scholars. Why not have a campaign for placing the Pacific Churchman and Spirit of Missions in every Church family. We can offer ten copies of the Pacific Churchman to individual addresses and ten copies of the Spirit of Missions to one address for fifteen dollars. All must be new subscribers and in one parish.

GIRLS' FRIENDLY SOCIETY.

St. Paul's Branch held an Admission Service, Monday, September 28th, when four probationers were admitted to full membership. Hallowe'en party October 30th.

St. Stephen's Branch—Regular meetings twice a month, on Tuesdays.

Grace Cathedral—Admission Service October 1st, when two probationers became members and two associates were added to our ranks. An impressive address by the Chaplain, Dean J. W. Gresham, on the Spiritual and Social Sides of the Girls' Friendly Society. An enjoyable social gathering followed. Regular meetings first and third Thursdays, to which all interested are invited.

THE POSITION OF JAPANESE WOMEN.

According to Professor S. Sassa, in a paper contributed to the Japan Magazine, from the eighth to the eleventh century the Japanese woman was at the zenith of her power and influence and occupied a position scarcely inferior to man. It was, in fact, an age, says the professor, when women set the standard in everything. In many cases they were not given in marriage even, but sons were adopted into the family for the daughters that needed husbands, the men losing their family names in those of their wives. The daughters were given a separate establishment in the homestead compound, or in a country villa, whither they resorted with their husbands. It is also clear from the literature of the time that women occupied the chief place in society. It would seem that daughters were given a position even above their mothers; for in such works as the "Genji Monogatari" there is reference to the custom of mothers supplying their daughters with clothes even after marriage. Thus woman was the real lord of the house; so much so, indeed, that man had to be referred to in the language of that time as the "male-master;" and the servants of the lady before she had admitted a husband to her mansion used to assume some measure of authority over the newcomer, and even say unpleasant things against him. The professor, however, has every confidence that it will not be any great length of time before the Japanese woman will again come into her own.—(The Japanese Am. News.)

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WHAT HAVE YOU BEEN DOING FOR JAPANESE?

Our Church's Mission for Japanese in San Francisco was opened about twenty years ago. Your Missionary Bishop, Bishop McKim of Tokyo, Japan, saw an opportunity and an urgent necessity, at least to make efforts for Christianizing Japanese, who were living in his own home land, and for whom he was consecrated. He sent Rev. Mr. Tai, one of his best native clergy, from Japan. This is the beginning of the story. Though a few years previous, Dr. Beers, rector of Trinity Church of this city, helped Dr. Motoda, now the Head-master of St. Paul's College, Tokyo (in those days he was only a schoolboy), to start a missionary work; but unfortunately it could not be continued longer than one or two months on account of lack of financial support.

A little later the work was handed to the care of Bishop Nichols. Since that time the work has been carried on by our Bishop and Archdeacon, backed by the hearty co-operation of the loyal Church people. Among those who took active part in this work, with zeal and love, Miss Paterson's and Mrs. Jeffery's names shall be recorded in the hearts of those who love the Mission, as long as they live, with aspiration and gratitude.

What is the result of the work after these twenty years? There are 20 communicants and 6 baptized and 8 desiring to learn Christ. Why is it that there is such a small figure? If such a small number of people has been added to the Church of Christ after twenty years' labor and much expense, you naturally want to know if there is any reason for it. Yes! There must be more than one reason for this apparent failure; but if you know thefact that most Japanese in California, especially in the city, are so often coming and going. And, if you study the cause or causes of this unsettled or restless condition, you would not blame them alone. Therefore, it is not an easy task to reach them, as they are wandering from one place to another, as well as in their mind: just like "sheep having no shepherd." For this reason, not only we need not be discouraged or even should not dream to give up the work, but rather, we will have to make more earnest efforts for them; because, if they once are converted, they will spread the Message, like missionaries, from place to place.

There is another reason to believe that this work is worth while to be remembered by the loyal Church people in their prayers. Within the last few years, five young men of this Mission have consecrated their lives for Christ's ministry. Two of them are in Japan, one of whom is taking an important chair in the Central Theological College, Tokyo, where Father Kelley, a most successful educator, of the Church of England, is also an instructor. The other is doing an active missionary work. The other three are in California: one in Los Angeles, another in San Francisco as priest in charge of Japanese Missions in both places, and the third is studying in the Church Divinity School of the Pacific. Besides them, may be added another young man to this list. Recommended by Bishop Sanford, he is in the Divinity School. This young man has been connected with the Mission for about one year. What these six men shall be able to do in the Lord's vineyard, only God knows. But it is not hard to imagine how great a future possibility is before them. Earnest prayers of those who really care for the Father's business are desired for the Mission, through which the several men have been called, and for them that they may be guided and inspired by the Holy Spirit.

Our Sunday School was started three years ago in the True Sunshine Chinese Mission. As our Mission is located where there are no Japanese living in the neighborhood, it is doubly hard to gather children in the building. Deaconess Drant suggested that I start Sunday School in the Chinese Mission for Japanese children living in that part of town, where no Christian has done anything at all for them. By the way, there are three well equipped, better located and large buildings of the denominations, and a home for men and a nursery for children carried on by the Roman Catholic Church, and they are doing more aggressive work than we are doing. Why so? I will leave it to your judgment.

Though we started Sunday School work with bright hope, it was not welcomed by the Japanese of that part of the city, for they did not understand the purpose of our undertaking. Very fortunately, a young lady from St. Stephen's Church came to our aid with such devotion and love to the children and the work. A few months ago the Japanese themselves rented a place for a kindergarten. And they asked us to conduct it as we wish. Unfortunately, we could not take such a rare opportunity, as we could not see how a teacher was to be supported. And they asked us to use the place for Sunday School. Doesn't it show that we can change the attitude of people toward Christ, if we work without any selfish motive?

What the Mission is doing regularly: On Sunday, morning service at 11, evening service at 8 o'clock; Sunday School at 2:30 p. m.; Holy Communion, once a month. On Tuesday evening at 8 o'clock, music lesson taught by Mr. Hoering, of the Divinity School. On Thursday evening, Bible class in English, taught by Mrs. Jefferys. On Friday evening, Bible class in Japanese by priest in charge.

Since Mrs. Murakami came to the Mission, our ladies have organized a Women's club. The first meeting was held on the first Thursday of October, in the evening; and there were twelve ladies present, and Mrs. Jefferys was elected president, Mrs. Terazawa vice-president, and Mrs. Murakami secretary and treasurer. They are to meet on the first Thursday evening every month.

As most of them have no home in this country, we are trying to provide a sweet home for the purpose of cultivating Christian fellowship, and to protect them against temptations. Those who are in the house kneel side by side to pray at 10 o'clock every evening. Evening school has been opened, but without any helper at all at present; nothing is expected to be done. Can any one of you do anything for us, if it is surely what Christ wants you to do?

PAUL H. MURAKAMI,

ST. AUGUSTINE'S MISSION, OAKLAND

Work among the colored people of the bay region was first attempted forty years ago when Christ Church Mission was established in San Francisco. This Mission existed for several years, but there were not enough people to support both it and the Methodist and Baptist congregations, too. Now, also, there are but few in San Francisco because the former residents, who had increased in numbers, have since the fire become successfully established in other cities, especially Oakland, and because of difficulty in securing employment. Oakland, next to Los Angeles, which for several years has had a successful Mission, has a population sufficient to warrant the establishment of a Mission and was wisely selected for such purpose.

St Augustine's Mission was begun by the Rev. E. F. Gee, rector of St. John's Church, Oakland, on the last Sunday in July, 1910, Bishop Nichols being present and preaching. Each Sunday evening at 6 o'clock, since that time, until removal to the present location the first Sunday in May, 1913, evensong with sermon was sung in the Sunday School room and classes for confirmation have been prepared on Wednesday nights. Since the coming of the present vicar the Holy Eucharist has been celebrated each Sunday and on holy days.

The first fruits of the Mission—eleven persons—were presented to the Bishop of San Joaquin May 18, 1911, by the founder of the Mission, and since that time the Rev. D. R. Wallace, who was called to be vicar in August, 1911, has presented to the Bishop for confirmation 59 persons; 50 others have been added to the communicant roll, 42 have been baptized, 9 couples married and 20 persons buried. A building fund was started and some $600 accumulated in addition to monies raised for missionary, benevolent, salary, and other purposes. The Mission could not, however, have passed its first stage successfully without assistance, and gratefully acknowledges free rent, light, heat, janitor service, vestments, and furnishings from St. John's altar and linens from the Woman's Auxiliary, a monthly contribution from the Rev. Dr. Bakewell, and a substantial sum from the Convocation of San Francisco towards the building fund.

So well satisfied were the Bishop and Archdeacon with the results achieved, and so convinced were they that the Mission needed a plant of its own, that in February, 1913, it was decided to make St. Augustine's a Cathedral Mission and purchase a lot and building for its use at the southeast corner of Twenty-seventh and West streets. The lot cost $3,000 and is 45 feet by 90 feet, with a high basement cottage across the back, 32 feet by 36 feet. The congregation undertook to meet all expenses incidental to acquiring the property and making the necessary alterations to the building thereon, which it did to the amount of $600. A chapel has been provided, 32 feet by 25 feet, with vestry and kitchen in the rear and seating about 85 people. St. Paul's, Oakland, aided with benches, pulpit, and Bible, and gifts and memorials came from the people. Trinity parish ceded the necessary territory and promised to give the old church formerly at Temescal, now used as a Sunday School room, when her new community center is started. This building could be placed on the vacant portion of the lot and made to seat 150 people, and in order to meet the expense of this, the people have given the sum of $500, which constitutes the nucleus of a new building fund.

St. Augustine's has an important work to do in the Diocese. Even now services are maintained in San Francisco twice a month at St. Paul's, and a call has come from San Jose, which must for the present remain unheeded. The colored people have their own racial Churches which command the allegiance of the masses, but our Church can wield a great influence for good among them. However, the few who rally ot the banner of our Church who rally to the banner of our Church brethren. Will not a generous Church furnish St. Augustine's with a proper plant free from encumbrance, that she may do what the Master has called her to do?

D. R. WALLACE.

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The Church and Social Service

THE CHURCH AND SOCIAL SERVICE.

Apropos of the topic at the last Convocation of San Francisco, at Martinez, "The Church and the Rural Problem," we quote from an able article from the pen of Kenyon L. Butterfield, President of the Massachusetts Agricultural College. President Butterfield says:

"Rural life in America has suffered for lack of leadership. It would be untruthful to say that the farmers have produced no leaders. No one can read the history of the Grange and similar organizations without being impressed with the marvelous potential leadership that exists among our rural people. Yet the reading of the same history convinces us that there has been a lack of that type of leadership which has seen things in the largest way, and which has been able to weld the diverse interests that exist among the farmers into the largest possible movement for their own development. Today we see coming on a group of new leaders. They are coming from the agricultural colleges, from the churches, from the cities. They are active and ambitious.

"The need is not merely for leadership, but for the right sort of leadership, and for trained leadership. When we say 'trained leadership,' we do not mean necessarily men and women who have the degree of doctor of philosophy. The kernel of training for rural leadership during the next few years does not lie in the quantity of training, but in its point of view. What should be this point of view? * * *

"Herein lies the key to the training of professional leadership. Each rural leader is to be a community builder. The community is the unit; the interests of the community are the prime interests, rather than the interests of the individual or the interests of an institution. The church, for example, should not exist for itself, nor for the individuals that belong to it, but for the community, that is, for the common good. The school is not for the teacher nor for the individual pupil, but for the educational service of the community. The function of the agricultural extension teacher is to lay the foundations of a developed community in terms of a prosperous agriculture.

"It follows, does it not, that the preacher, in addition to his knowledge of theology and religion, ought to understand the community problem and to know the place of the Church in working out the problem? It follows, does it not, that the country teacher ought not only to be skilful in teaching individual pupils, but ought also to realize the greatness of her task in making the school minister to the interests of the entire community? The agricultural expert ought to understand not only soils but souls, because, after all, the soul problem is vastly more significant than the soil problem. The training of rural leadership should consist in a foundation of professional training for the particular kind of work that needs to be done. The preacher must be trained to preach; the agriculturist must be trained in agriculture. But supplementing this primary fundamental training there should be a sufficient study of the larger aspects of the rural question so that a worker can adjust his own work to the larger pattern of community building.

"We do not yet know how this problem of training leadership is to be worked out. One method is to train the country preachers in the same institutions where they are now trained, supplementing existing work with some courses in rural sociology."

WAR AND THE SOCIAL MOVEMENT.

(Extracts from article by John Haynes Holmes, of the Church of the Messiah, New York City.)

In the storm and stress of the stupendous conflict now raging in Europe, it is inevitable that our attention should be absorbed by the more obvious horrors of the situation. Captured cities, burning harvest fields, desolate homes, bleeding men, weeping women and children—these are the things which are holding our interest to the exclusion of everything else. Yet there must be quiet moments, now and then, when we see more clearly and think more deeply than is possible in the hours of reading newspapers and watching bulletin boards.

Then it is that we begin to understand that there is a calamity in this warfare which is more permanently terrible than any of the surface incidents of the struggle. I refer to the awful fact that suddenly, as in the wink of an eye, three hundred years of progress is cast into the melting-pot. As Harold Begbie put it recently, "Already now civilization stops—stops dead. . . . Religion, philosophy, literature, painting, and, chief of all perhaps, science, with its torch at the head of our human hosts, are suddenly flung backward; they become of no moment. Who wants to know about Immanence? Who cares to hear what Bergson and Eucken think? Who bothers about books and pictures? Who is ready to endow a laboratory or listen to the chemist and the biologist?" And who cares a fig for the social movement?

For who is talking in England today about national insurance, woman suffrage, or the breaking of the land monopoly? Who is interested in the enactment of the plural voting bill? What chance has Lloyd-George of living to complete his program of social legislation? Where is the campaign for franchise reform in Germany? Who cares about co-operation in Belgium, or syndicalism in France, or socialism anywhere? Is there an international labor movement any longer; and if there can be said to be such a movement, what does it amount to?

Nor is it only in the countries immediately concerned in this awful struggle that the social movement has vanished. We are three thousand miles away from the smoke and flame of combat, and have not a single regiment or battleship involved. And yet—who in these United States is thinking at this moment of recreation centers, improved housing, or the minimum wage? Who is going to fight the battle for widows' pensions, push the campaign against child labor, or study exhaustively the problem of unemployment? Where is the strike in Colorado and the Industrial Relations Commission? What hope have the tuberculosis workers of selling their red seals this coming Christmas?

Nor can we hope for any revival of the social movement with the conclusion of the war. If, as now seems probable, the nations fight to the point of exhaustion, the question facing the world at the conclusion of peace will not be that of social progress at all, but simply and solely that of social survival! For days and weeks after the flood went through Dayton, the question before the community was exclusively that of feeding the hungry, clothing the naked, nursing the wounded, and cleaning the streets of mud, debris and wreckage. Only with the rebuilding of offices and homes, and the restoration of normal conditions of life, did the people give even a passing thought to issues of municipal reform and social betterment.

From this moment on, every lover of civilization and servant of human kind, the social worker first among them all, must be a *peace fanatic*. He must seek for nothing before this, care for nothing above this, strive for everything through this. He must fight war as Cato fought Carthage, as Voltaire fought *L'enfame*, as Garrison fought slavery.

Nor must he be content to urge this fight in the dilettante, academic, pink-tea, high-brow way too much practiced hitherto by the organized peace movement. He must join forces, without apology or reserve with Labor, and strike straight and sure not so much at war, as at the things which make war—first, militarism; second, political autocracy; and third, commercialism. The axe must be laid at the roots of the tree—which are armaments, dynasties, and exploitation.

FROM HEAD-HUNTERS TO CHRISTIANS.

Some forty years ago, when a British admiral cruising in northern waters anchored off the Indian town of Masset on Graham Island, British Columbia, a chief drove his war canoe alongside the man-of-war. A covering which concealed some object in one end of the canoe aroused the admiral's curiosity and he questioned the man about it. With pride the chief lifted the covering, revealing a heap of the gory heads of his enemies!

Recently the Bishop visited the home of this man's son, and found a Christian family, who entertained him in their home with every evidence of comfort and refinement. The change had been wrought by a mission of the Church of England. Every native in the place is an enthusiastic Christian. Their place of worship, which holds 300, is well filled at every service, and at least three of their number are able to take charge of the service and preach. What a testimony to the transforming power of the Gospel!—*The Living Church.*

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THE CONTRIBUTION OF THE EPISCOPAL CHURCH TO THE CHRISTIAN EDUCATION OF AMERICAN MEN AND WOMEN.

An address delivered in the Cathedral of St. John the Divine, New York, at a Joint Session of the House of Bishops and the House of Clerical and Lay Deputies, October 14, 1913, by George Wharton Pepper, LL. D.

I am haunted by a consciousness that any discussion of this subject in a great meeting and from a lofty rostrum must be unsatisfying and inadequate. Rather, we should be seated at a round table and should approach the subject in an informal way and with plenty of opportunity for an exchange of ideas. In this place, therefore, I shall make no ambitious attempt. I shall content myself with suggesting two thoughts for your consideration. If they are of any value, they will germinate in your minds. If it turns out that they have no value, you will be grateful to me for giving you only two suggestions to ignore.

There are two theories of the contribution that the Church should make to the cause of religious education. One theory is that religious education is a department of education at large; that secular education is another department; that religious education is, as it were, supplemental to secular education, and that people may or may not dip into the subject of religious education as they prefer.

The logical result of this conception is to focus exclusive attention upon the Sunday School as supplementary to the day school and to devote one's energies to the promulgation of formal systems of lessons and instruction, in forgetfulness, it seems to me, of the obvious fact that the method of the true teacher is no more communicable than his dress or his manners.

On the other hand, there is the theory that there is neither religious education nor secular education, but just *education*, and that if in the educational process you neglect the development of the religious faculties, it is not merely that you dwarf religion, but that you make a mess of the whole business.

Now, our Board of Religious Education, to testify to our confidence in which we are here today, stands strongly for the second of these two theories. My dear friends, this nation is so obsessed with the idea that education consists in imparting information, and the giving of vocational courses, that we are in danger of forgetting that education really consists in drawing out of the man that which is noblest and finest in him, and that the noblest and finest thing in man is his capacity to find God and know Him.

Given a nation of materialists and the value of abstract thinking is reduced to a minimum. Nobody ponders about the Infinite. In such a nation the Transcendent God is not in all our thoughts. Note the consequence, its effect upon secular education. The chief value of mathematical study, except as a mere technical instrument, is its power to stimulate abstract thought. But in a nation in which abstract thinking is at a discount, mathematical study as a liberal course has no function to perform, and the result is that you find your students embracing the first opportunity to drop the mathematics and to content themselves with courses in banking and journalism.

My dear friends, if there is no sense of the paramount importance of a man's relation to the Unseen, I dare assert in this presence that a science of education is impossible; that education breaks to pieces and disintegrates into pathetic fragments. I remind you that this was the condition of Greek education when Socrates came, and that Socrates turned the minds of people to the contemplation of the great realities of life, to the things that pertain to the Unseen, and in so doing he made himself not only a great religious teacher but transformed the thing that we call secular education.

Moreover, it is absolutely essential that we should make use of our religious faculties if we are going to enable ourselves to make the best use of our opportunities for secular training. There is nothing more essential in educational method than thoroughness; but thoroughness is not an intellectual quality—it's a matter of character. The thing that makes people do thorough work in school or college, the thing that will drive you to dig at your Greek and Latin roots until you have acquired the ability to go to the bottom of things, is the sense of stewardship of your time and your talents. The thing from which we are suffering in American education is not, as many people think, the elective system, but it is the irreligious use of the elective system. These scientific men who make premature announcement of great cures, hasty generalizations from inadequate experiment—these people are not deficient in intellectual training. They are victims of an irreligious education which hasn't taught them that the premature promulgation in the name of science of some great hope is a sin against suffering humanity. These young men whom we tolerate as teachers in our colleges, who are making irresponsible use of the teachers' advantage of position—these young men are themselves victims of a system of irreligious education. I am the last man to decry freedom of thought and freedom of speech in our American institutions of learning, but I do insist that there is nothing in academic freedom that gives a man a right to be irreverent in the presence of great problems. I am constantly reminded, when I hear and read of the assertions of these young men, of what Matthew Arnold said—I think it was of Clifford, the mathematician, who scoffed at Christian truth and Christian teaching. "Only," said he, "when one is young and headstrong can one thus prefer bravado to experience, can one stand by the Sea of Time, and instead of listening to the solemn and rhythmical beat of its waves, choose to fill the air with one's own whoopings to start the echo."

First, then, I say, brother men, that religious education is a misnomer. Education consists in drawing out the consciousness that one's best self is a religious self. If you do this you thereby educate the man and enable him to apply his educational power to secular and religious ends alike.

The second thing upon which our Board insists is that this Church of ours has a peculiar responsibility for presenting to the American people a complete and rounded theory of education. As has been so well explained today, the public schools can't do it. Our great American universities can't do it. Either they are bound by that which restricts them to colorless teaching on religious matters, or else they are prohibited from teaching any religion at all. Or, if there are no such restrictions, they seem forced to govern themselves by considerations of financial expediency, as almost all are engaged in a mad and frantic and, as I believe, suicidal effort to increase the numbers of students in attendance. To catch the fancy of the young men and young women of the country the universities are laying before them a great intellectual bill of fare with an immense variety of courses, many of which are not more than half-baked.

Our Board emphasizes the truth that the Church is a great teaching body; that we have it within our power, by rightly relating the educational work in the home to the educational work in the Sunday School, to educational work in secondary and primary schools, in our colleges and in our theological seminaries, to present an ideal of Christian Education that will compel the service of the choicest young men and young women that this nation has to offer. Our Board of Religious Education insists, in season and out of season, that what we must aim at is not systems but men; not literature but leaders. This Church is in a position of peculiar responsibility and advantage in the matter of training the leaders in the educational work of the country. Whatever our defects as a Church may be, we have the priceless heritage of an inclusive conception of Christianity. There is no vital religious conception which a Christian man can have to which our Church is not hospitable. Just so long as we resist the attempts of extremists in any direction to tie us up to any single set of subjective apprehensions of truth, we shall be able to glory in our comprehensiveness and to use it for the purpose of setting before the American people an educational ideal having power to regenerate our civic and national life.

So, my dear friends, the two simple thoughts which I have to suggest today are these: That true education is an impossible thing unless it includes the training of a man's religious faculties, and, second, that our Church has a peculiar responsibility because of our Church's unique opportunity. I cannot do better than echo, in closing, the words of the Bishop of Tennessee. Remember that our Board of Religious Education, for which we ask your confidence, your support, your patience during the period of investigation and experiment, and your earnest prayers for its guidance—that our Board of Religious Education makes this appeal for the recognition of the Unseen and man's relation to the Unseen as an essential part of education, not for the sake of the Church, not as a measure of ecclesiastical self-preservation, but as a great service to our fellow citizens and as an act of the highest patriotism to our beloved native land.

THE CORRESPONDENCE SCHOOL.

The Correspondence Department of the Church Divinity School seems to be meeting a need in the work of religious education. Already there are eighteen students enrolled from all parts of the Province between Seattle and Los Angeles.

The Correspondence Department is meant especially for the training of Sunday School teachers and lay readers. It is hoped that the clergy everywhere will call the attention of workers to the opportunity offered for systematic study under the direction of capable teachers.

Owing to the removal of the Rev. R. Franklin Hart to Seattle, the course in the New Testament in the Correspondence School will be directed by the Rev. W. E. Hayes. Any information desired about this department may be had from the Rev. Herbert H. Powell, Ph. D., at the Divinity School, 1051 Taylor street, San Francisco.

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Literature of the Day

The Real Turk. S. Cobb. The Pilgrim Press, Boston.

"The Unspeakable Turk," as most of us interpret him and with much sound basis for the unfavorable conception out of which this phrase grew. But the author of this book shows us quite a different Turk altogether and the diligence and wholesaleness of his whitewashing calls up at once Froude's almost canonizing of Henry VIII or the large minded interpreter of Nero who held that so far from gloating over Rome in flames, he went round with a fiddle to get money for its rebuilding. Mr. Cobb appears to have lived long in Turkey and to have been on the staff of Masters at Robert's College, Constantinople. He therefore speaks with the authority of some years' personal observation. But even so, it seems impossible to accept the Turk at his high valuation or to believe that his religion is so remarkably tolerant, broadminded and spiritually uplifting as it is enthusiastically declared to be in these pages. This, for instance, is rather startling: "It must be said in justice to Islam, however, that it has never been so fanatical and intolerant of heresy as the Christian Church. There has never been any Inquisition in Islam and persecutions for religious difference have been far rarer than in Christianity. The Turks are the *broadest and most tolerant* (author's italics) Mohammedans." This is a more flattering tale than hope could tell but history breaks in with quite another. Apart from Mr. Cobb's apologia, there is much that is very, very interesting, especially what he tells about the Young Turk Party and the reforms that were then attempted and the changes that actually resulted. Still there seems to be need yet for a reconstructed Turkey and room for even a broader tolerance. Turkish Mohammedanism may have failed in the ingenuity that exploited the special deviltries of the Inquisition, but they are much maligned if they were not equal to dealing with heresy by sufficiently ingenious and fiendish methods of their own.

They Who Question. MacMillan Company, New York. $1.35 net.

Quite out of the ordinary run of novels and on a far higher plane than most of them, this book compels attention and not only by its marked ability and power. It states a world-old problem with quiet dramatic force but gets no nearer a solution than the uncountable many who have made the same essay and also arrived practically nowhere. The now usual notice on the loose cover of the book compares it with "The Inside of the Cup," but the problems are essentially diverse as well as the methods of the writers. We are also told that "it is undoubtedly the work of a well-known writer who prefers for reasons of his own to remain anonymous." The book can stand on its own merits without any such spur to interest. The title page has this: "They who question shall reign. From the unrecorded sayings of Christ." "Unrecorded" sounds mythical and suggests felicitously apt invention rather than verity. Besides it is ratner begging the the thesis of the whole book. The story centers round a girl so near perfection as to be almost unhuman. The real beginning is chapter two, where praying in a vast old cathedral she is carried out of herself and pleads in a rapt ecstacy for a closer, more intimate revelation of our Lord. We do not care to go into that part of the story. Eventually she marries a very cultivated, delightful man who, personally, questions all beliefs, but is extremely careful not to say or do anything that might lead her to question, even though he is sure that is the only way to reign. A child is born but only lives to suffer, lives with barely vitality enough to moan out its pain. Then the mother's faith seems to dissolve and the husband makes a very pathetic, very chivalrous effort to win her back to the blessed restfulness of the faith of her first days—a faith that had no hold on him. Nothing very definite is told us as to the result, except that "the soul in its emptiness and the body in its weakness, seemed to protest that too many questions were asked; and that more could have been heard and more understood in the deep silence of God's presence listening for His voice, instead of hearing forever the clamor of its own tongue." The book ends abruptly with a sermon—a veritable and rather lengthy sermon—by a kindly, scholarly, extremely able old Dean, who says many things in the course of it unusual and rememberable and with the force truth has when it is the outcome of long and varied experiences. Very especially about suffering and the everlasting why, wrung out of tortured lives. He says, for instance, that "Reward is a necessity, not a gift, and penalty is a result, not a punishment." God utilizes suffering for discipline, but we are clearly enough made to understand that those on whom the Tower of Siloam fell were not sinners above all others. But humanity is apt to fancy its standards immaculate enough to measure God by. Another thing the Dean said: "We are breaking moral and physical laws every day and railing at the consequences that follow." That is just it. People suffer and the modern Pharisee asks with sweetest complacency about his own rectitude. "Who did sin, this man or his parents, that he was born blind?"

There are two or three other extremely well-drawn people in the book. There are really exquisite travel bits, many unusual things, and over the whole a nameless charm, not merely of a practiced writer, for any sparsely brained person may achieve that, but the charm of a thoroughly refined, sympathetic mind speaking out of a past of its own and stating problems it has earnestly tried to solve for its own peace.

A Young Man's Jesus. Bruce Barton. Pilgrim Press Co., Boston. $1.00.

The author protests in his preface that this is not a new Life of Jesus. It is good to hear that for there are too many as it is, and most of them filled in with mythical stuff the writers thought essential for the rounded completeness of the gospel story. Therefore, the feeling of revolt they create. But if this is not a new Life of Jesus, it seems to be perilously near a reconstruction of it, on newer lines, may be, but none the more attractive for that. For it seems to us the figure in the book is not the Jesus we know and think of, but rather a very modern, up-to-date young man—"A true portrait—of a young man glowing with physical strength and the joy of living, athrill(?) with the protest of youth against oppression and intolerance, yet radiating a spiritual power that has transformed the world." Again "we have simply dipped down into the rich and varied colors of this life and choosing such material as suited our need, have fashioned a portrait of Him as He really was, a Master of men, sublimely powerful—a young man whom a strong man can love." But in this fashioning the author seems to have forgotten some things and lightly passed over others, so that after all we are driven back to the Gospels for the Jesus we have learned to know and worship.

Live and Learn. Washington Gladden. MacMillan Co., New York. $1.00.

Dr. Gladden's books are always cheery, but they are full of sound sense also, both of which factors would make them pleasant to read and improving withal, providing the reader has any capacity for the latter which is not invariably the case. It does not seem to require much advice to use the senses to the best advantage. Yet most of us would be gainers by reading the wise words in this book.

My First Communion. Rev. A. R. Moss. Longmans, Green & Co., New York. 30c net.

Another addition to the long list of Manuals by a vicar of the Church of England and therefore especially adapted to the English Prayer Book. Besides that, one questions the wisdom of going into abstruse doctrine in books of this sort, especially considering who the readers are likely to be. Not that it matters very much, for the lay mind, save in very exceptional cases, cannot understand elaborately defined theological formulas, and happily does not want to. This Church has been happily delivered from the crucial instance of that in the Athanasian Creed and pace its alarmist defenders in England, without the least damage to her faith.

Modern Values and Their Christian Sources. P. C. Walcot. Pilgrim Press, Boston. $1.00 net.

The title of this book being translated into the vernacular seems to mean the ideas that are operating in men's minds in these modern days and that those which are most operative for good derive their force and vitality from "Christian sources." "It is well within the truth to say that the religious loyalties of men have been the most powerful in human history, if one can measure a force by the number and character of the resistances it has successfully overcome."—Page 172. There is a cheerful and also a convincing influence about the book and one is carried pleasantly on to the end with the consciousness of having been in good company and also of seeing things put in new lights with power of conviction.

We have received from The Young Churchman Co. a copy of the proposed "Provincial Ordinances" drafted by Dr. White, chairman of House Deputies, "Committee on Canons," with the assistance of Bishop Hall, Mr. Packard, Mr. Stetson and other Canonists and experts. They are submitted as a basis of legislation by the several Provinces. It would be helpful if the delegates to the Synod should procure a copy to study in advance of the meeting. They appeared in the Living Church for September 26th. The reprint may be obtained of the Young Churchman Co., Milwaukee, Wis.

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A VERY GALLANT GENTLEMAN AND HIS COLLEGE.

On the 23rd of May a memorable ceremony took place in the corridor of the School Hall, Eton—the famous college where the gentlemen of England are educated—when the Queen's brother, Prince Alexander of Teck, unveiled a memorial tablet to the late Captain Oates. This memorial, erected by old Etonians, was executed by Lady Scott, widow of the late ill-fated Captain Scott. In it the head of Captain Oates is shown in relief, and underneath is the inscription, "Lawrence Edward Grace Oates, Captain Inniesveilling Dragoons, a very gallant gentleman, willingly went to his death in the Antarctic, 17th March, 1912, trying to save his comrades."

The unveiling was performed in the presence of the Provost, Vice-Provost, the Headmaster, the Lower Master, the masters and boys of Eton College. The Enniskillen Dragoons were represented by four officers. The Prince in a touching speech remarked that it was often said that we lived in an age which refused pain and shrunk from hardship, and that the spirit of luxury was unduly fostered in our schools. They could at least, however, point to Captain Oates as an abiding witness that "Eton was no trainer of feather-bed soldiers."

Eton College was founded by the scholar-King of England, Henry VI., in 1441, on his nineteenth birthday. He was also the founder of Cambridge University, and these two institutions occupied his thoughts throughout his life; furthermore his will, still preserved in the library of Eton, contains the germ of the statutes by which the college is governed. Naturally the King's statue occupies the center of the school-yard which is itself the center of the life and movement of the place.

On the right hand of the quadrangle is the picturesque old chapel. Behind the statue and beneath the clock tower is an arch leading to the cloisters. On the left is a famous row of windows indicating the election hall—the private dining-room of the Provost of Eton—one of the remaining examples of the old-fashioned places of hospitality. Here Sir Henry Saville and Sir Henry Wotton entertained and shortly before he died Lord Bacon spent a few happy days under the historic roof. Here also came young John Milton to be encouraged in his verse. The Provost's lodge contains portraits of famous Etonians covering a period of one hundred and fifty years, for Eton has been the nursery of England's statesmen as well as the cradle of literary and mechanical genius.

The College Hall is a handsome building. Here dine the seventy Collegers—the original kernel of the school. At the high table preside the Fellows (Masters). The pictures are those of Collegers who have become famous in the service of their country. Beneath are the college kitchens, with ovens large enough to roast an entire ox, and stoves that could easily boil plum-puddings for the population of a town. The houses around the court are the abodes of the Fellows—retired Masters of the College. The Upper School is a noble room decorated with busts of sovereigns and statesmen, and contains five desks for the Masters. The walls are paneled with oak and cut with the names of old students. Formerly it was done by themselves; now, however, it is done by an official carver to whom they pay a fee for the service. Among the famous names may be seen those of Fox, Wellington, Gray, Canning, Howe, Chatham and Hammond. The Upper School leads to the Head Master's room, or library, as it is often called.

The Lower School, with its old, hacked desks and benches, is on the ground floor, but like the Upper School it belongs to the past. The new schools, across the road, are large and handsome with mullioned windows and oak paneling. There is an organ for the boys to practice on, and an observatory with a large telescope, as well as a finely equipped chemical laboratory.

But none of these buildings house the boys—who usually number about nine hundred—there is provision only in them for the scholars on the foundation; whereas Eton is, in reality, a university for boys, where the colleges are represented by the Masters' houses. Every Master's house contains from thirty-five to forty boys, each one of which has his own room where he breakfasts, takes tea, and sleeps; and this room is his own castle, where none may intrude upon him uninvited.

To describe one of these sanctums—there is a bed which folds up neatly; hiding-places for washing apparatus, comb and brush; a cupboard for table-cloths, tea-service and the dainties to go with such; a table covered, perhaps littered is a better word, with books; a few ornaments as reminders of home; a touch of "sister's work" here and there; and walls covered with pictures of every conceivable variety, including, of course, the school almanack and the rules of the societies the boys belong to. "Capping" everything else is his collection of caps and hats of divers colors, to say nothing of his cricket-bats and the flags which his boat has used in races on the silvery Thames. If he is an athlete there will be also the cups won on the field. His greatest luxury is an arm-chair—not a "rocker" those are never seen outside the nursery in England.

The Eton boys have a racquet court, though of course cricket is their great game. It is to England what baseball is to America. Etonians have one game, however, which is peculiar to them alone. It is called "Eton fives." It is played with a ball, and visitors are always shown the "Old Fives Court" where every move must be of a certain nicety for success to be insured. The cricket-field at Eton is said to be the most perfect one in the world. It is bordered by massive horse-chestnut trees and is as smooth as carpet. The playing fields at large are exquisitely beautiful. There are classic elms, silvery brooks, a poet's walk, and places of interest innumerable. But most glorious of all is the view which can scarcely be surpassed in England. It is one which embraces the towers and battlements of Windsor Castle. St. George's chapel stands silhouetted against the sky, and with only the river between, the noble Curfew Tower looms massively and majestically near—part of a royal residence whose foundation was laid by William the Conqueror.

Yes, "a very gallant gentleman" went out quietly from a humble tent to die for his comrades, but that was the beginning instead of the end. His blessed memory will live forever. And the youth of England, in his old college of Eton, will be the stronger and better men for the presence of that bronze in their School Hall, and all that it stands for. And they will come to see, with the youth of other countries, that Captain Oates' most enduring epitaph is inscribed in the Book of books, for is it not written? "Greater love hath no man than this, that a man lay down his life for his friends."

The United States Government and nearly all the States have enacted various laws to protect wild game from complete destruction. It is up to the people of California at the November election to sustain similar legislation in this State. The last legislature passed an act prohibiting the sale of wild game. The game dealers and French restaurants of San Francisco, and the market hunters, who slaughter wild life to sell, are seeking to nullify this act. Men and women of this State should vote YES on the "Non-Sale of Game," proposition No. 18.

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